

The Inquirer.

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CONTENTS.

TOPICS AND EVENTS	PAGE	THE CLAIMS OF DUTY IN RELATION	PAGE
CHURCHES AND SOCIETIES :—	...	to Temperance and the Liquor	...
Walsall ...	550	Traffic ...	559
Short Reports ...	551	The Strike of Dock Labourers ...	560
LITERATURE :—	...	London Sunday School Teachers'	...
Nonconformity in Wrexham ...	552	Excursion ...	561
Moral Order and Progress ...	553	CORRESPONDENCE :—	...
Paul of Tarsus ...	554	Essex Hall ...	561
Short Notices ...	555	Tatian's Diatessaron ...	561
LEADERS :—	...	The National Home Reading Union ...	562
Why the People prefer to Starve. ...	556	Self-Disparagement ...	562
The Passing and the Abiding ...	557	NOTES AND COMMENTS ...	562
SPECIAL ARTICLES :—	...	ADVERTISEMENTS ...	563
Around the Churches.—V. ...	559		

SPECIAL NOTICE.

On and after October 5th next the price of the INQUIRER will be reduced to ONE PENNY weekly.

TOPICS AND EVENTS.

THE Government have done a perilous thing in passing their Technical Education Bill by the aid of sheer force at the end of the Session. They have set a dangerous precedent. No doubt the cause of Technical Education is an important one; it affects the future of this country in a degree not to be easily over-estimated. To get a Bill of some sort passed this Session was felt by some to be all the more necessary in remembrance of the failure of last year's efforts; but the new Bill deals such a blow to the one intelligible principle upon which public provision for education should proceed that we must add our protest to those of Messrs. Picton, Channing, and Wilson against the mode of procedure adopted. A large section of the public, including ourselves, are distinctly averse to the handing over of funds raised by rates for educational purposes to any other bodies than those which have been specially called into being for the direction of education—viz., the School Boards. Other people, and, it may be acknowledged, a very considerable number, dislike School Boards, and will support anything that tends to weaken their authority and to transfer the expenditure of public funds to other and less directly responsible authorities. Without assuming that the friends of School Boards are infallibly right and their opponents always wrong, it is undeniable that the Bill now passed traverses the point in debate between them in a most flagrant manner, and it ought not to have been rushed through the House when the greater number of members had left town. The Bill may be passed, but its passing cannot be final.

UNDOUBTEDLY the event of the week has been the great strike in the East-end. An army of workmen employed in the shipping and allied industries has been in occupation of that part of London, and they have succeeded, by a demonstration at Hyde Park on Sunday, on a scale hitherto unprecedented, in attracting perforce the attention of as much of the West-end population as remains to look out of the windows of Piccadilly and Park-lane. The days have been spent not without some nervousness on the part of some good people who have dim notions about "those dreadful Socialists, Nihilists, and Republicans" who are chaotically grouped together with these workmen by their vague terror. To the surprise of most people, the demonstrations that have been made have been remarkably orderly and business-like. Mere rowdism was not what the battalions of this army of commercial warfare went out to display. There have been some comparatively rare but always lamentable instances of intimidation and some acts of violence; but when the mighty mass of labour has time to reflect on its proceedings it may more justly than the conqueror of India be amazed at its own moderation.

Business was meant, not revolution; and we hail the men who could so conduct themselves as worthy of ultimate victory.

THE suffering multitudes in these commercial struggles plead with piteous eloquence for the speedy development of a more humane method of procedure in the settlement of disputes. Capital cannot become productive without labour, and for the present it is certain that labour needs the aid of the intelligence and insight that generally stand on the side of capital. Thus necessary to each other, why should it be thought fit to starve women and children before a council be formed, and a judge appointed to decide the strife? Greed on the side of the money-holders and stupidity on the side of the workers are the great obstacles in the way of a much-needed reform. The course of the present struggle, with its signs of brotherly sympathy between all sorts of workers, and its proofs of the better qualities that lie in the heart of the masses, is not without its springs of hope for the future. If its losses teach the wisdom of mutual concession they will be not in vain in the history of the wars of industrialism.

IT is very remarkable also to observe how unanimous the leaders of public opinion have been in regard to the strike. The anonymity of the newspaper may be evil or the reverse, but certainly the men who have been writing the leading articles for the great dailies have expressed sentiments which most practical men would on consideration be prepared to endorse. By the sympathy thus exhibited for them through the organs of public sentiment the workmen have doubtless been encouraged to preserve a bold and, on the whole, a dignified bearing in the campaign. It is true that some counsels of an obstinate character have been heard among them, but they have been paralleled among the employers; and everyone is to be congratulated that at last, though late, wiser counsels are prevailing on both sides. We are glad to see the end of the Coal Strike announced, and we hope by the time these lines appear in print this disastrous struggle will be wholly terminated. When international combatants have done their worst upon each other they usually form a composite council and draw up a treaty. By-and-by men will get wisdom enough to sit down and draw up the treaty without mauling each other first.

BELGIUM, though a Catholic country, in many respects more closely reproduces the social conditions formed in Great Britain than other Continental nations. The great bulk of the population is associated with the iron and coal industries; the centres of industry manifest much the same symptoms as those which are apparent in Leeds or Birmingham, and experiments in remedial legislation are of equal interest in both countries. The condition of the working class has called forth an earnest effort to solve the problem of their housing, and a Bill has just passed the Chamber which is calculated to avert some of the evils of overcrowding. Committees are to be formed in every district, partly chosen by popular vote, and partly nominated by Government. These are to have the power of recommending the erection of working men's houses where they seem to be wanting, and to borrow money of the State for the purpose of building. The repayment of this money is to be guaranteed by a system of life-assurances which appears devised to facilitate the payment of rent and of making provision against death at the same time. When a family has actually acquired its own dwelling, such a dwelling is to be free from taxes.

NOT every minister of the gospel is in accord with Tolstoi in his literal interpretation of the injunctions about "going to law" contained in the Sermon on the Mount. The rector of Lambeth, for example, does not relish the notion of letting him that is disposed to take the coat take "the cloak also;" at least, he will not pay the rates upon his tithes, except at his own valuation. Unhappily for many people the assessors have a curious talent for viewing the ratepayers' affairs in the most optimistic light, and non-rectorial victims have often to yield with as much grace as they can command. The Hon

and Rev. Canon Pelham, as befits such a dignitary, refuses to yield, and that may be all very proper; but his method of fighting the overseers is by no means one to be commended. They demand about £8 more in various rates levied upon his tithes than he, knowing what they are worth, is willing to pay. According to a curious provision of law the rector, though chargeable with rates on the income derived from the tithes, cannot be distrained upon for the amount, but those who pay the tithes are actually made subject to distraint in case of dispute; and their remedy lies against the rector,—if he cannot find any other loophole of escape from an ordinary citizen's obligations. At present the matter stands for further consideration, for naturally the overseers do not wish to plunge the parish into the excitement which the issue of hundreds of distraint warrants against the unoffending tithe-payers would occasion. The rector does not seem to have reflected that his conduct will lead to grave scandal, not only as regards Christianity, though that is something, but also as regards tithes themselves, which appear to be more.

WHEN Professor Peabody was addressing a number of students and others at Professor Carpenter's in June he gave a humorous description of a grandiloquent introduction invented by an aspiring student at Harvard, for the purpose of bringing in that favourite, but, as far as the evidence goes to show, that delusive illustration of vitality in the seed corn which was buried in the hand of a Pharaoh. At one of the numerous congresses held at Paris recently the Botanists held a discussion on the subject of the seminal powers of so-called "mummy corn." There were some who thought sufficient evidence existed to warrant a retention of the dear old illustration; but several who spoke with the weight of experimental knowledge declared the notion fallacious. Many of the grains sold for "mummy-corn" at twenty-five for a dollar grew only a year or two ago; and the streaks of tar by which their "mummy" character is accredited are alleged to be the device of cunning Egyptians. When these grains are sown they sprout and bear, but they are found to yield fruit after the kind ordinarily grown in the district whence they are sold. In one case, however, it would seem that no suspicion of fraud attaches. Specimens of grain were given to the botanist by M. Maspero, the well-known Egyptologist, and these being sown in various soils and under various conditions otherwise never did more than assert a feeble power of sprouting, and under the most favourable circumstances withered away without bearing.

At another of the Paris Congresses, that of Legal Medicine, to which delegates came from the United States, Mexico, and Brazil, in addition to the European visitors, one of the most significant discussions related to the increasing use of drugs as a means of intoxication and nerve-deadening. Modern science affords ever increasing facilities to those who, wearying of the stress of life, seek these unhealthy means of respite from their anxieties and pains. Cocaine is an article of comparatively recent introduction, and yet it is already distinguished as a source of terrible evils to its victims, and cases of its pernicious effects were said to be "very common." As to "morphomania," the evils of which are described as "second only to those attending the abuse of cocaine," it has become so prevalent that one eminent physician declared he knew of evening parties, "in good society," where ladies divert themselves by the administration of subcutaneous injections of morphia. It may be hoped that some exaggeration has been unconsciously introduced here, and yet what a suggestive glimpse it affords of the great disease which is spreading in society. A philosophy which weakens moral considerations goes hand in hand with an unprecedented development of luxury, and the result is hopelessness, flabbiness, and mere suicide by inches.

CONNECTED with this subject may be mentioned the very important matter to which Mr. Macartney drew attention last week in the House of Commons. Commenting upon the alarming increase in the number of lunatics as shown by official returns for Ireland generally, but especially for the counties of Tyrone and Londonderry, the hon. member stated, on the authority of investigations made by himself, that this increase is chiefly, if not wholly, due to the growth of a taste for ether-drinking. He found, for instance, that in the little community of Cookstown one trader alone sold twenty gallons a week of this speedy intoxicant. Half a wine glass can be purchased for twopence, and the poor wretch finds himself on swallowing it at once gloriously drunk. The drug has proved already so noxious that the General Synod of the Church of Ireland has petitioned Parliament to prohibit further traffic in it. As matters stand the distiller can get hundreds of gallons through Belfast into the villages of Derry, and once there, it is more or less secretly carried about to grocery stores and lodging-houses, where it finds an only too-ready sale. It was alleged

by Mr. Macartney that nips of the ether are given at some grocery stores to young children to encourage them to bring their parents' orders for other articles. If half that was said about the custom is true it is high time that restrictive legislation should be undertaken and carried into effect.

SOME good can come out of Nazareth. The despair of many thoughtful observers of human nature, especially Hibernian human nature, is based upon sadly too much evidence to be altogether set aside by the brilliant optimism of those who think that the evils that afflict the sister isle will vanish when this or the other legislative change is effected. Nevertheless there are occasional signs which tend to encourage hopefulness. The bitter rancour between Catholic and Protestant has naturally been found most intense among the lower and more ignorant of the people, but that the better educated can overcome much of this creed-animosity is happily illustrated by incidents like the following. The Christian schools of Cork were established seventy years ago for the education together of children of all classes of society, and owing to various causes the funds of the institution are at a low ebb. The Catholic and Protestant gentry are cordially co-operating in the promotion of a bazaar and subscription in support of the schools. Is there any instance of this kind of Christian co-operation between the Orangemen of Ulster and their Papist neighbours?

IN Mrs. Le Breton's very interesting "Memories of Seventy Years," edited by Mrs. Herbert Martin, there is recorded a precedent for Lord Salisbury's rudeness in describing a distinguished Hindoo as a "black man." Referring to Ram Mohun Roy the authoress says:—"At a party of a friend of ours, Captain Mauleverer, who had known the Rajah in India, and was much attached to him, we overheard one of the guests, an Indian officer of rank, say, angrily:—'What is that black fellow doing here?' A shocking speech to those who loved and honoured him so much." But this was nearly sixty years ago, and at a private party, not at a public banquet, nor was the speaker a responsible Minister of the Empress of India; but it serves to show that Lord Salisbury's unfortunate expression was merely a survival of old prejudices that still linger where we might least expect to find them.

THE Rev. S. G. Reaney, who recently left Stepney, where he had been doing successful work for a considerable number of years, and who has settled in Manchester, has the advantage (or disadvantage as the case may be) of being mated with a preaching wife. Mrs. Reaney took both services last Sunday at Harecourt Congregational Chapel, Canonbury, and despite Paul's ruling as to women's keeping silence in the church there were large congregations. Abstractly, there can be no possible objection to lady preachers. As is well-known, there is one in the list of the *Unitarian Almanac*, though the congregation to which she ministers is Universalist. The gifted preacher who used to officiate at Melbourne is a Colonial instance. We know of another lady, English born and bred, who is actively training with a view to entering the Unitarian ministry in this country. In America cases are more numerous. The only adverse reflection to which the incident is open is that it is seldom found that two of the same profession make a good conjugal match. Exceptions may be numerous, but as human nature is constituted it requires variety in marriage rather than monotony. Otherwise preaching pairs (economically engaged at the salary of one) might come to the rescue of some of our poverty-stricken churches.

WE find in the *Halifax Courier* a long letter from one "Stainland," concerning the decision of the Board of Guardians, that Mr. Millson as a Unitarian should not be allowed to preach in the workhouse. The writer speaks of Unitarians as most agreeable, desirable people, advises them to keep to their "proper sphere—that of education, of cultivating the mind, of training the intellect"—asserts with great superiority of knowledge that their teaching never can feed and comfort the soul, or cheer and sustain the dying, and that therefore Mr. Millson is "altogether unjustified in pressing his claim." Perhaps when Unitarians have done still more in educational matters Stainland, and such as he, will be too enlightened to thoroughly endorse the following lines of Wesley:—

"The Unitarian fiend expel,
And chase his doctrines back to hell,"

or to express their deep delight that ministers of our denomination should refuse to "tread the same boards as Mr. Millson."

A CORRESPONDENT to the *British Weekly* says:—"Theosophists hold certainly that the soul exists before and after its present conscious life, but not that no link of consciousness unites those states of being,

The link lies deep in the floor of thought, and few reach it; but surely Wordsworth had some consciousness of it in his 'Ode to Immortality,' or was this only a gorgeous poetic dream? To Emerson this link was certainly a living factor in his conscious thought. It is difficult to analyse the whole depth of consciousness, but it is surely reasonable to suppose that with some men thought may be so little occupied with the affairs of outer life that, as with Boehme, it turns inward and illuminates its whole extent."

CHURCHES AND SOCIETIES.

(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

WALSALL.

LAST Sunday night the Rev. Peter Dean gave [his congregation a discourse on his visit to Weston-super-Mare, Bristol, and London, in the course of which he said:—To most of us common men varied changes, varied sights, varied experiences are most provocative of thought. These act as stimulants upon us—make us think more, and live more by far than we otherwise should. Every new experience starts our mind off thinking; hence, the more the changes and experiences we have, the more thinking we are likely to do. The first place visited by my wife and myself was Weston-super-Mare. On the land side this town is most beautifully situated. It is completely sheltered by picturesque hills, and at a short distance away there are the fine and romantic Cheddar Hills, while there are miniature boulevards and little park-like spots in every direction. Strong and handsome sea walls have been erected, having seats and shelters all along, and it is possible to walk for an mile or more continuously on the pleasant parades which have been formed, and the sands are hard, smooth, and extensive. The most I knew of Weston before this was that I had seen it from a distance when going to Cornwall about thirty years ago, and that Francis William Newman, brother of Cardinal Newman, and the author of the fine anthem, "We praise Thee in Thy power, O God"—which we sing so often—has his residence there. Nothing makes a place so remembered as a great man residing in it. One day, coming across the cemetery we went into it, and thinking that Mrs. Newman would most likely be buried here, we inquired, and found the grave. I was anxious to see it for two or three reasons. First, though Professor Newman himself is a Theist, his late wife belonged to the narrow sect known as the Plymouth Brethren; and second, though Professor Newman is such a firm believer in God and duty, he has doubts as to there being another life. I was therefore anxious to see what he had put on his late wife's tombstone. The inscription we did find upon it is both fine and striking. It reads:—"Here lies the remains of Maria Newman, second daughter of the first Sir John Kennaway, born February, 1801, married December, 1835; she died in July, 1876. In early life she scorned pomp and finery, sought after God inwardly, with no superiority of intellect, yet by the force of love, by sweet piety, by tender compassion, by coming down to the lowly, by unselfishness and simplicity of life, by a constant sense of God's presence, by devout exercises private and social, she achieved much of Christian saintliness and much of human happiness. Warm and constant in friendship she ever remembered the afflicted poor though parted by time and distance. She has left a large void in her husband's heart, who enjoyed the blessing of her love more than forty years. From God she came, to God she returned."

We spent nearly a week in Bristol, and on the Sunday went to Lewin's Mead Unitarian Church in the morning, whose pulpit Dr. Lant Carpenter, father of the celebrated Carpenters—Dr. W. B., Mary, Dr. Philip, and others—and grandfather of Professor Carpenter, once occupied. It was in Bristol that Mary Carpenter began her philanthropic work of reclaiming outcast children from the streets, and saving them by means of juvenile reformatories. When we visited the Bristol Cathedral we saw the handsome marble tablet and medallion which have been erected to the memory of Mary Carpenter. On the former are these words—"Sacred to the memory of Mary Carpenter, foremost among the founders of reformatory and industrial schools in this city and realm. Neither the claims of private duty nor the taste of a cultured mind could withdraw her compassionate eye from the neglected children of the streets. Loving them while yet unlovely, she so turned them to the fair and good as to inspire others with her faith and hope, and thus led the way to a national system of moral rescue and prevention. Taking also to heart the grievous lot of oriental women, in the last decade of her life she four times went to India and awakened an active interest in their education. No human ill escaped her pity or cast down her trust. With true self-sacrifice she followed

in the train of Christ to seek and save that which was lost, and bring it home to the Father in heaven. Desiring to extend her work of pity and love, many who honoured her have instituted in her name some homes for the young, and now complete their tribute of affection by erecting this memorial. Born at Exeter, April, 1807. Died at Bristol, June 15th, 1877." I saw another monument in the beautiful Arno Vale Cemetery at Bristol which is deeply interesting to Unitarians. Rajah Rammohun Roy, the great Indian religious reformer, died at Bristol in 1833, when on a visit there, and was buried in this cemetery; and over his grave there has been erected about the finest and most striking monument the cemetery contains. Time permits me only to say that this great and good man was the first to start those reforms of Hindoo religion which did away with widow-burning and other cruel and idolatrous practices, and which led to the Brahmo Somaj, under Chunder Sen and others, being established. From Bristol we went to London. On the Sunday morning I went to the chapel of the Foundling Hospital to hear Professor Momerie, the well-known Broad Church clergyman, a man who is fully as heretical as most Unitarian ministers. You may judge this for yourselves when I tell you that after thrashing the ordinary "Evangelical" view of the Gospel he summed it all up in kindly disposition towards one's neighbour, and emphatically maintained that that was all that Christ himself ever taught it to be. But, apart from the preacher, a visit to a service at the chapel of the Foundling Hospital is a great treat. The chapel is like a room in a palace. In the large gallery at the back there is first a fine organ, and in front six salaried professional vocalists with magnificent voices. On one side of them some two or three hundred foundling girls, dressed in a quaint and picturesque costume, are seated; and on the other a similar number of boys, also in uniform. The light is made to fall upon them from the front, and to look at them as they thus sit, or to hear their sweet young voices as they sing, give as delightful experiences as one can well have. I think Professor Momerie has no right to be a clergyman of the creed-bound Church of England; but, as his congregation is largely made up of visitors from all parts of the world, he must be doing a great deal to spread liberality in religious views. The Sunday afternoon I spent in Hyde Park listening to the open-air preachers and spouters, and the discussions going on amongst groups. If you want to know how widely and hopelessly people are divided in opinion go and have an experience of that kind. Within a space of about 200 yards you will find the Salvation Army, the Church Army, the Socialists, the Secularists, the Christian Evidence Society, the Spiritualists, and I know not how many others, all holding meetings and lecturing such as will stop to listen. But, however painful to one's feelings much of it may be, the thing after all is a sign of intellectual life. It is truth and falsehood grappling, and in the long run truth is sure to be evolved. On the Sunday night I went to the Hall of Science—the headquarters of the Secularists—to hear Mrs. Besant give a lecture on "Why I have become a Theosophist." When she left Orthodoxy she became a Theist, then she passed on to Secularism and Atheism, and has been lecturing on Secularism and Atheism for many years. Now she has given up Atheism and has become a Theosophist, causing a tremendous stir among the Atheistical Secularists in consequence. The night I was there the place was crowded, notwithstanding a charge of 1s., 6d., and 3d. was made for a seat. As the lecture was the first of two, and was devoted to showing how completely Atheism failed to account for the facts of nature and human life, I almost entirely agreed with it, and thoroughly enjoyed it. Indeed, she mostly followed the line I myself have frequently done in arguing against Atheism. I believe Mrs. Besant to be a good and sincere woman, and she is certainly one of the most able women now living. She has now turned back from Atheism to Pantheism, and I am hoping she may hark back further still to the Christian Theism in which you and I find rest and satisfaction. Now I must close. I have been giving you something very different from an ordinary sermon. But if the pulpit is to be what it ought to be, preachers will have to present variety.

SHORT REPORTS.

BELFAST: DOMESTIC MISSION, STANHOPE-STREET.—The annual excursion of the Mission Sunday-school took place on Tuesday last, August 27. The party left the Mission in five brakes at 10 A.M., and arrived at Groomsport about one o'clock. The weather was good, and allowed the scholars to enjoy games and races on the shore. Tea was served in Major Maxwell's demesne at half-past three, and the return journey was begun at 7 P.M. The Rev. Thos. Dunkerley, B.A., of Comber, and the Rev. George Lansdown, of Newtownards, joined the excursionists at Groomsport, and rendered valuable assistance to the Rev. W. Weatherall and the Mission teachers.

BILLINGSHURST.—On Sunday and Monday the congregation attend-

ing the General Baptist Chapel, Billingshurst, celebrated their 35th anniversary, and the 13th of the present pastorate. Sermons were preached on Sunday by the Rev. R. B. Blackburn (pastor), who chose for his subject in the morning, "What is a Christian?" and in the evening, "Feeding the five thousand, a living miracle to-day." On Monday afternoon the public tea meeting was attended by about seventy persons, the ladies of the congregation presiding over the tables. The chapel had been tastefully decorated for the occasion. Subsequently Divine service was held, when the Rev. J. F. Kennard, of Dover (a former pastor of the Chapel), delivered an impressive sermon. A short meeting took place, at the close of which interesting addresses were given by the Rev. R. B. Blackburn, Rev. Alec Dolphin, of Guildford, and Mr. W. Evershed.

LEIGH.—The largest congregation that has ever assembled in the King-street Chambers during the time the Unitarians have held their services was that of Sunday last, when the Rev. P. Holt preached a special sermon. The event was to celebrate the opening ceremony of the organ, which has been given to them by Mrs. Peake, of Atherton, one of the many friends who wish success to the cause at Leigh. Mr. Holt's sermon was appropriate to the occasion, and he spoke of the soothing and elevating influence which music possesses. Special hymns were sung, and the anthem was "Jerusalem, my happy home," which was well rendered by the choir. Mr. James Battersby ably presided at the organ, and at the close he played the "Hallelujah Chorus." A collection was taken in aid of the expenses incurred in removing and repairing the organ, which realised £2 5s. The organ consists of one open diapason (metal) 8 ft., two stop diapason bass (wood) 8 ft., and three principals (metal) 4 ft. It has been thoroughly renovated, repaired, and voiced throughout, and a new improved feeder bellows introduced. It is a charming little instrument, blends freely with the voices, and amply fills the room with harmony. The work of rebuilding and finishing the organ was performed by Mr. A. Kearton, and has given great satisfaction.

RADEMON, CO. DOWN.—On Sunday, the 18th inst., the Rev. W. Carey Walters occupied the pulpit here, preaching in the morning on "The Powers of the Keys," and in the evening on "What it is to Believe in God." Both sermons were able and eloquent, and were most attentively listened to by large congregations. The collection taken at each service was for the benefit of the Manse Fund, and realised in the morning upwards of £15, and in the evening upwards of £12. These sums, together with donations given by kind friends, will enable the Manse Fund to be closed when the house has been finished by papering and painting, &c. The Rev. J. A. Kelly, *pastor loci*, took advantage of the opportunity to thank, on his own behalf and that of the congregation, all who had contributed not only to the present effort, but also those who had helped the various efforts made for the same object in the past, referring to the kindness of members of other churches, and the generosity shown by those of our own household of faith in England. As indicative of the good feeling in the district, it may be noted that subscriptions were received from all denominations represented here, including Roman Catholics. The neighbouring Presbyterian minister (the Rev. F. Alexander) announced our services from his own pulpit, had our poster put on his notice board, gave up his evening service, and attended, with a goodly number of his flock, our church to hear Mr. Walters, whose services had this singular characteristic, that they delighted everybody. We are all hoping that on some future occasion not too far off we may have the pleasure and profit of listening to him again.

SEVENOAKS: BESSELL'S GREEN.—This ancient chapel has been thoroughly renovated, and the ground floor enlarged. Modern open seats have replaced the old, uncomfortable pews, and an unsightly gallery which was never used has been removed. The re-opening services will be held on Sept. 8, when the Rev. J. C. Woods, late of Adelaide, Australia, will be the preacher for the day. Possibly some London friends might be glad to take a pleasant trip to the charming spot in which this chapel stands, and attend these services.

THE Paris-Lyons Railway Company has decided to grant one day's rest in seven to their employes in the goods department, and it is expected that, though this will involve a loss, the concession will be extended by degrees to all branches of the company's service.

THE preliminary list of the Authors' Co-Operative Publishing Company, recently started, contains one or two known names. John Law, author of "Captain Lobe," is responsible for "A Manchester Shirt-maker, a Realistic Story of To-day," and "A City Girl" (a second edition). J. A. Owen, so well known to readers of the *Cornhill Magazine*, promises us some adventures, "After Shipwreck," and A. T. Story "A Tale of the Franco-German War." The list further includes a new novel, "Ruby," by Amye Reade; "A Book of Vagrom Men," by a new writer; "The Education of Man," by John G. Speed; and "The Laws of National Evolution," a translation from the French of Ph. Delbert's "Contrat National."

LITERATURE.

(Publishers and others sending books for review are respectfully desired to state prices.)

NONCONFORMITY IN WREXHAM.*

THIS is the third of the five books that are to complete Mr. Palmer's proposed "History of the Town and Parish of Wrexham." To Nonconformist readers it will unquestionably be the most valuable and interesting of the series. The thriving Welsh town was the birth-place of Dr. Daniel Williams, the founder of the well-known Library of that designation. The Kenricks were one of its oldest and most prominent families, and to this family belonged the late Rev. John Kenrick, of York, and his less-known brother, the Rev. George Kenrick, of London. The Boults, of Liverpool, are descendants of another Wrexham family; and Philip Henry, from whom the Wicksteeds, Swanwicks, and other Unitarian families are descended, was one of the ejected Presbyterian ministers of the neighbourhood. To the very limited number of readers who are especially interested in the older Nonconformity of England and Wales this book will be particularly useful, and a work of this kind shows how local annals are closely intermingled with the national history, and often throw side-lights upon the great religious and political movements of the time. Lovers of mystic literature will be interested in the essay on the famous Welsh mystic, Morgan Llwyd, of Wynedd, and with translated extracts from his "Llyfr y Tri Aderyn," or "Book of the Three Birds," here introduced to English readers for the first time. Fresh particulars are given respecting the family connections of Dr. Daniel Williams and old Trusts which are still administered by his Trustees and the Presbyterian Board. It is interesting to know that Jonathan Buthall, Gainsborough's "Blue Boy," belonged to one of the well-known Dissenting Families of Wrexham. The origin and development of the older Nonconformity of the town and district are carefully traced, with incidental reference to the existence and final extinction of Unitarianism in the old Presbyterian—now Independent—congregation. Probably few of our readers are aware of what we believe to be an admitted fact, that while most of our older chapels are of Presbyterian name and origin, the great majority of old Presbyterian chapels and endowments fell into the hands of the Independents, who were almost everywhere the most popular and the most numerous party; and with the gradual development of Unitarianism numbers of old Presbyterian congregations, not only in London but in other parts of the country, gradually became extinct. Yet by natural law of development the same dreaded heresy in one form or another is rising among the Independents, especially where Open Trusts of the old Presbyterian kind permit unrestricted freedom of thought. The various changes of religious opinion, in the natural course of action and reaction upon each other, present the strongest possible argument against the theological dogmatism which would affix a doctrinal name—whether Unitarian or Trinitarian—upon old Chapels and Trusts founded on the open principle. We are sorry to confess that the hands of many of our co-religionists are not guiltless in this matter.

A clear notion of the character and contents of this book will be gathered from the following list of its chapters and appendices:—

- I. "Morgan Lloyd and Local Puritanism before the Restoration."
- II. "Nonconformity in Wrexham and Neighbourhood from the Restoration to the year 1700."
- III. "The New Meeting, Wrexham (at first Presbyterian, afterwards Independent)." This chapter includes an account of the rise and decline of Unitarianism in the town.
- IV. "The Old Meeting, Wrexham (at first Independent, afterwards Baptist)."
- V. "The Penybryn Congregation (Independent)."
- VI. "The Friends' Meeting at Wrexham and Rhuddallt."
- VII. "The Roman Catholics of Bromfield."
- Appendix I. "Annotated List of Members of the Presbyterian Church, Wrexham (1746-1818)."
- II. "List of Endowments belonging to the New Meeting, Wrexham."
- III. "Selected Extracts from Old Account Book of the Old Meeting, Wrexham."
- IV. "Selected Extracts from Old Church Book of Baptist Chapel, Wrexham."
- V. "The Dissenters' Burial Ground, Wrexham."

The book contains also views of Wynne Hall, the ancient seat of the Kenrick family, and plans of the old Nonconformist chapels of Wrexham.

The older Presbyterianism has long disappeared in Wrexham, and the old English Presbyterian chapel is now "Independent." But at

* "History of the Older Nonconformity of Wrexham and its Neighbourhood." By Alfred Neobard Palmer, F.C.S. Woodhall, Minshall and Co., Wrexham. 1889. Price 6s.

one time the Orthodox and heterodox tendencies existed in the same congregation under conditions of common repression, which became impossible in a time of greater earnestness and depth of doctrinal conviction. The theory is a very fine one, but it can only be carried out when the "orthodoxy" of one side is becoming a vanishing quantity. Our author refers to "the supposed Arian tendencies" of the Rev. John Kenrick, and of "the more pronounced Arianism" of Mr. Boulton, his successor in the last century, both ancestors of well-known Unitarian families. Arianism was in the air during the greater part of the last century, both in the Established Church and among the moderate Nonconformists. The following passage is a clear statement of the Liberal tendency at the close of the last century; but while "Rational Dissenters" was commonly used in the time of Priestley, the modern term "Rationalism" was, we think, seldom, if ever, used to designate a tendency of religious thought.

"The general intellectual movement, called 'Rationalism,' which was characteristic of the eighteenth century, took among religious people the form of a tendency towards the simplification of dogma, or a re-presentation of it under an aspect consistent with 'human reason' and the prevailing philosophy. Early in the century the movement called 'Latitudinarianism,' a movement represented in various ways by Dr. Samuel Clarke, by Whiston, and by Dr. Hoadley, Bishop of Bangor, made great headway in the Established Church. This movement at first scarcely affected the Nonconforming Churches, and when it began to affect them it was, speaking broadly, the Presbyterians only that were affected by it. There were many reasons why this was so. The Presbyterians had by this time relinquished all hope of being included in the Established Church, and had accepted the position forced on them by law of Protestant Dissenters. But they still showed their feeling for unity by laying less stress on narrow doctrinal distinctions than on essential principles of agreement. What they held as essential were, first, the reality of the Divine life in the soul, and of direct and personal communion with God; and, next, the absolute and exclusive authority of Scripture. They had thus no fierce doctrinal instincts to oppose to the new tendencies. The Presbyterian congregations were also drawn on the whole from a wealthier and more leisured class than the Independent and Baptist congregations, and included a larger number of people than these last, who were themselves liable to be affected by the new drift of thought. So that when a Presbyterian minister *Arianised* it was generally easier for him than for an Independent to carry his congregation with him. Moreover, the trust deeds on which the Presbyterian Chapels were settled were nearly all 'open trusts,' and contained no specification of doctrine."

This comparative indifference as to doctrinal distinctions was not, at that time, confined to the "Arianising" ministers, for we have the following interesting passage in reference to the immediate successor to Mr. Boulton:—

"Although Mr. Browne was not an Arian, he was like his predecessor in this respect, that he hated polemics, and preferred, as a preacher, to deal with those central truths as to which all honest men and good Christians are agreed, rather than with those points of doctrine as to which the Presbyterians of the time were divided. He was thus well adapted to be the minister of a congregation, the members of which ranged in their theological opinions from definite Evangelicalism to definite Unitarianism, but who were willing, nevertheless, to join in a common worship and have religious fellowship one with another. But if Mr. Browne was broad, liberal and tolerant, there is no reason to doubt the sincerity of his Evangelicalism, and it seems quite certain that in his time the tendency towards Unitarianism which had manifested itself in the Presbyterian congregation was, except in the case of certain families, definitely arrested. Spite of this, Unitarians continued to be admitted as members up to the very end of Mr. Browne's life. This would hardly have happened if the Evangelicals, who all along appear to have been in a large majority, had not been either consciously tolerant or superlatively complacent and easy-going. It is clear, in any case, that they professed little of that enthusiasm of which the Methodists of the time had so plentiful a store. The local Presbyterians of the last quarter of the eighteenth century were, for the most part, decorous, reputable, conscientious, devout, lovers of liberty, fairly intelligent, often scholarly, but wanted warmth and colour, and had little or none of that fiery force which sought out the unwilling and lost, and compelled them to be saved."

This last description applies exactly to the descendants and successors of the English Presbyterians in the present day; and any tendencies of a different character are not indigenous, but chiefly importations from other and more enthusiastic sects.

Mr. Palmer's book is an excellent specimen of minute and apparently exhaustive labour. There are many districts of the country which would repay similar investigation undertaken in the same catholic spirit. During the bicentenary year of the Act of Uniformity several outline histories of our old chapels appeared in the columns of the *Inquirer*. It would be well worth while to have them enlarged by competent writers, gathered together and published in a series of volumes, accompanied with sketches of venerable meeting-houses, so many of which are passing away. But the demand for such a work is very limited. It should be undertaken under the direc-

tion and at the expense of some well-endowed body, such as the Herbert Trust or the Presbyterian Fund.

M.

MORAL ORDER AND PROGRESS.*

THIS is an important work. In a sense it marks a new stage in the history of thought in this country. Till now the "scientific" writer, and the idealist or metaphysician, have divided the field between them. They have agreed, indeed, in attacking the remnant that remains of the Intuitionist school of Reid and Hamilton. But they have had little else in common. Their starting-point was different; their method and their conclusions were different. Moreover, they have showed a singular incapacity to understand each other. Their attacks upon each other have been vigorous, but they have proved quite ineffective; and it is not to be wondered at, for they have never really come within arm's length of each other. Scientific writers have complained that the metaphysicians introduce theological or ontological assumptions into their reasonings, through which, as through a dusky glass, they see the facts darkly, or fail to see them at all. On the other hand, the philosophers have complained that through neglect of a preliminary and metaphysical analysis of the facts as known scientific writers as a whole have failed to apprehend their true significance. This was the state of matters, for instance, when T. H. Green wrote. Green's powerful contention against Lewes and Mr. Spencer was, from his point of view, as unanswerable as it was unintelligible to those against whom it was directed. It is probably true to say that it did not convince a single reader of the opposite school. It was not only that the point of view was foreign to English thought. There seemed to be an underlying "interest" in such modes of speculation which vitiated their results for science. They aimed apparently at demonstrating the spiritual nature of man and the world, and at reintroducing through the back door of metaphysics superstitions that had long ago received their *congé* from science. Nor were the conclusions of the scientific method less distasteful to philosophy, for they seemed to involve the effacement of the generic difference between human and animal life, the explanation of moral phenomena in terms of biological law, the denial of freedom, and of the teleological view of the world. But already there seem to be signs of a better understanding between the two schools. The "interest" of philosophy in the rehabilitation of theology is less conspicuous, while the prejudices of science have been shocked and undermined to some extent by the flirtation of some of her leading representatives with metaphysics. The book before us is a sign of the times; Mr. Alexander for once brings science and philosophy within speaking distance of each other. It is in no depreciatory sense that we venture to think that his book is more significant in virtue of the spirit and method he adopts than in virtue of the conclusions he establishes. This method and spirit can only be understood by perusal of the book. Here I have to content myself with indicating some of the conclusions to which the writer comes.

The central doctrine which he seeks to establish is that the end of conduct is good conduct itself. Good conduct is further defined as an equilibrium of conduct under the conditions of action. Bad conduct is conduct that disturbs the equilibrium. It is so, whether we look at the agent from the point of view of his own life as a system of activities, or from the point of view of his position in society as a member of a system of social relations. In either case, bad conduct is conduct which destroys the balance of the man's functions as a being capable of responding to the various calls of the moral life. Mr. Alexander further defines and illustrates this view by comparing it with the doctrines that make the end consist in pleasure, vitality, self-realisation, and claims superiority for his definition of the end on the ground that "it includes them all." The illustration and enforcement of this view concludes the first part of the work, the "statical" treatment of the subject.

Up to this point morality has been treated as though the standard were fixed and invariable. The doctrine of morality as an equilibrium suggests this aspect. Just herein indeed consists the chief defect of the formula; it suggests an environment which is fixed, or, at any rate, which varies like the solar system with a definite cycle of recurring phases. In morality, however, no such environment exists. "Morality, like history," as Mr. Alexander himself well says, "never repeats itself." Moral action in establishing the equilibrium destroys it. Hence we are forced to consider Moral Progress as the necessary correlative of Moral Order. This Mr. Alexander proceeds to do in the ablest and most suggestive part of his book. The history of morality is the "struggle of ideals," in which the fittest survive. It is here that the writer takes most trouble to put himself in line with the scientific theory of evolution. He does not do so by discussing after the approved fashion the origin of moral ideas in the effort of

* "Moral Order and Progress." By S. Alexander. "Philosophical Library," (Trübner.)

societies to maintain themselves against the disintegrating forces that act upon them from without and within. He begins at a point much lower down, assuming the existence of morality and investigating the process by which new moral ideas rise, win their way, and finally supersede the old. This process is parallel to the process by which species survive. Natural selection in biology means that those species are victorious which are best adapted to their environment. Natural selection in the history of morals means that that ideal survives which is best adapted to the conditions of the time. The difference consists chiefly in two points: 1. Whereas species survive by the annihilation of others, the victory of one ideal—e.g., the Roman—over another—e.g., the Greek—does not mean the extinction of the nation whose ideal has been found inadequate to the new environment. It means the comprehension of the one in the other. The vanquished contributes a new element to the victorious ideal; *dant victi victoribus leges*. 2. Whereas the environment in the case of animal species may be said to be fixed and constant, the conditions to which a moral ideal has to adapt itself are constantly varying. They vary in virtue of the necessary forward movement of morality. The very fact that an ideal is accepted and acted upon is the cause of the rise of new conditions, which thus in time will so far be altered as to demand the readaptation of the ideal itself.

Of minor points in the book may be mentioned the restatement of the doctrine of "rational determinism," the important distinction between goodness and perfection, and the kindred point of the relative character of the good. Mr. Alexander holds that the theory of free will in the sense that the will has an occult power of acting independently of its own quality or character is a delusion. On this point he says that, except for the authority of one or two great names, notably Lotze and Dr. Martineau, there is now general agreement. On the other hand, the "character" that determines the act must not be looked at as though it were something outside of and independent of the will itself. It is nothing else than "the principle of volition." Only as determined by its character can the will be said to be autonomous in any rational sense.

Returning to the central point of the book, the definition of the end or common good as the establishment of an equilibrium on the one hand within the life of the individual, and on the other between him and other individuals in the social organism, we may ask in what respect an advance is here made on previous statements, and especially on the statement of Green and others, that the end or good in its last analysis is a species of self-realisation? Here we must at once admit that Mr. Alexander, by the vividness with which he realises and illustrates the social aspects of morality, has done excellent service. Such statements as that on p. 126 are admirable. "These difficulties having been removed, we arrive at the idea of morality as establishing a system of relations between the members of a society, by each of which relations the individuals who enter into it are directed to their respective places in the system, while the good act forms the bond of connection between them. Each person is a centre from which radiate lines of connection between him and others, and every two persons are held apart by the line which connects them."

But can the *summum bonum* as end be properly described as such an equilibrium? Equilibrium may, indeed, be taken in social statics to represent in a certain aspect the criterion or standard of moral excellence, just as the equilibrium of the various parts of a machine may be taken as a practical criterion of its excellence. But it would be as misleading to speak of this equilibrium as the end of moral action as it would be to speak of its equilibrium as the end or purpose of the machine. No good man aims at this equilibrium as an end in itself. On the contrary, many of the best men make it their object to upset the equilibrium, that conventional morality would require them to maintain. It may be said indeed that they do so in order to establish a new and higher form of it. Granted that this is so, the statement implies that we must have some standard other than the equilibrium itself by which to compare one state of equilibrium with another. To define this standard as the development in each of "what he has it in him to become," or as "self-realisation," may be vague, but, at any rate, it suggests a standard which can also be an end.

On the last page of the book Mr. Alexander puts two suggestive questions as to the relation of Ethics and Religion. He asks:—1. "Whether the difficulties in which Christianity as a religion is placed at the present day do not arise from the absorption of its highest idea into the conceptions and practice of morality?" and 2. "Whether the ideal of a free co-operation towards bettering the world in its onward movement may not be used to interpret the belief in immortality, putting in the place of a supersensual existence the continuance of the life of every one in the persons whom he may affect by word, thought, or deed?" We may take leave of this volume with the hope that the writer will follow it up with another, in which he will put these questions at the beginning and not at the end. J. H. M.

PAUL OF TARSUS.*

THIS book has so pleasant a style that the reader hardly realises how pleasant it is until he has occasion to put it down, and finds himself doing so with considerable reluctance. The meaning of the writer cannot be mistaken if attention accompanies the eye as it runs from page to page, for there is no parenthesis within parenthesis, or qualifications of qualification, which makes Paul himself so hard to understand. All is bright and clear, with no blind lanes or *cul de sacs* to baffle the interpreter. The writer, too, has great learning. He has evidently read much, and possessing a wide grasping memory and a clear head, he has been enabled to bring a vast amount of knowledge to illuminate his narrative, and fortify the position he assumes. He has, however, that vice of scholarship over positiveness. He not only knows all about the matter with which he is dealing, but something more; hence some of his statements have the appearance of exaggeration to the ordinary mind. Moreover, he is too positive when dealing with the uncertain. He has no hesitations, and he goes on making positive assertions on matters which generations of scholars have differed about, and still continue to differ about. For instance, he tells us that Paul was by trade a *Carpet Weaver*. When we consult the original we find that the word used is *δεκροποιος*, which may be and has been variously rendered by the terms, Matt Maker, Worker in Leather, Mattress Maker, Tool Maker, Maker of Tent Cloth. Of these various meanings our author gives no hint. It may be a small matter in itself, the real important fact being that Paul, like other Jewish Rabbis, learnt a trade; but it serves to show as a sample of several other instances what we think to be one of the faults of the book, that is, that he makes unqualified statements where materials for conjecture only, or a choice among several possibilities, are furnished. With equally unqualified statement he asserts "That the Greek language was that in which—as a sort of *lingua franca*—the new teaching was mainly uttered, and, to the Greeks, the followers were Christians; but the common people knew nothing of Christos, and in vulgar parlance the term was almost at once changed to Chrestian, or Pietist" (p. 103). There is no word or note of explanation appended to this, and the general reader is left with a positive statement of what scholars have had many a tough contest about. Again, there is a disposition to belittle Paul. Upon the whole, considering the day in which he lived, he was a fine fellow enough, though he was ignorant and superstitious, for he had not the advantages of our modern science, or our nineteenth century philosophy of history. The acknowledgment is made that he did sow some seed, thoughts which in after times germinated and bore fruit. His Master, Jesus, had originality of thought, but Paul had none; all his ideas were borrowed ones, and he accomplished little as a consequence. The stormy life, the strenuous effort of thirty years seemed to have done little to change the history of the world. . . . There was nothing to show but a few groups of friends, a few letters in bad Greek, a humble society of carpet makers and fullers" (p. 171), when, as tradition reports, he was beheaded in Rome by Nero. But what could be expected? "Paul was not a genius of the first creative order. He preached another. He was a convert, a missionary, an enthusiast, not the master of the world. Mankind has recognised his proper place in history. Buddha and Jesus have been made gods, but Paul has never been more than a saint" (p. 127).

There is comparatively little about Paul himself in the book, but much about his surroundings, and with what he came in contact with. Of course little is known beyond what we are told in the pages of the New Testament, except a vague tradition or two, and his biographer can only furnish his readers with the few facts he finds. The result is that considerable space is occupied by conjectural narrative, much of it we are bound to acknowledge is appropriate enough to the circumstances of Paul, and the actual conditions of the nations and cities visited by him. The learning of the author is shown in the way in which he deals with the incidents and turning points of his story. For instance, he has to mention the sect of the Essenes, and he stops to tell us that Jesus was an Essene, and to explain who and what they were—what were their ideas, their religious ceremonies, their manners, customs, and modes of daily life. When he brings Paul to a city or district he keeps him waiting, as it were, at the entrance, until he has informed us to what race the people belonged, what their faith and religious ceremonies were; and when he has done so he goes on to describe the country, scenery, the architecture of the public buildings, and of the temples of the gods. In the description of the scenery amidst which Paul moved he is rich, and he writes as if he had travelled over the deserts which he had traversed before him, and been a dweller in the cities where he had preached his gospel, so clear and vivid are they, and wealthy in detail. Long ruined cities and decayed institutions rise fair and

* "Paul of Tarsus." By the Author of "Rabbi Jeshua." London: George Redway, 1889. Price 4s. 6d.

strong again to the eye of imagination. For the gaining a knowledge in a pleasant way of the condition and institutions of the civilised races of Paul's time the reader cannot do better than make a study of this book. The Christian whose tender reverence for Christ may make him sensitive may receive a little shock here and there; but if he will read for instruction, or for the purpose of gathering testimonies to the vast influence which the spirit of Christ had already in that early time begun to exercise in the world, he will pass by this, and thank the author for his beautiful pictures and vivid descriptions. And it often happens that the reluctant witness is the most effective as well as the most reliable one in such cases.

With regard to the doctrines of Paul we have a description, as it seems to us, more curt and concise than full or accurate, as he does not state them fully, with their context and qualifications. He says that "he believed that God was angry with man, and that some gift more precious than any common sacrifice had become necessary to appease His wrath. This sacrifice was to be, not human but divine. Jesus as a divine person had sacrificed himself as a victim bearing all the sins of other men. His death was to be the vengeance on sin which would satisfy God. It was a barbarous and most illogical idea. The just was to die for the unjust, and the just God was to be satisfied by Himself slaying His own son, and was no longer to feel wrath against those who had done evil" (p. 139). This is a statement of modern orthodox doctrine of the Atonement, rather than a statement of what Paul taught respecting it. His idea was a philosophy, not a notion borrowed from the dread of barbarians, who counted their gods as superior fellows to their chiefs. He saw that pain was everywhere present throughout the world, and he accounted for it on the ground that the universe was struggling upward ever more to a perfecter state back to the condition it had lost by Adam's fall. He who strove the hardest suffered the most, and Jesus was the supreme type of all who struggled with that conscious end in view. That he had to borrow his phraseology from the Hebrew system led in many ways to the clouding of his meaning, at least to his modern readers.

But space compels us to conclude by saying that though the book is in many respects a valuable one, it is in no sense satisfactory as a biography, or as a true estimate of Paul's life, or as an exposition of the principles, or of the life and character of the first and greatest of all Christian Missionaries.

W. M.

SHORT NOTICES.

The Philosophy of Sight, by A. Fournet, is a queer book; amusing and a little instructive. It deals with the philosophy of spectacles chiefly, and may be consulted by persons who do not know a respectable optician. (Swan Sonnenschein, 1s.)

Shut Out from Love, by John Nickal, is a story containing copious material of a very familiar sort; ladies surpassingly fair, with eyes of lustrous depth, "a proud baronial hall," a letter in a secret hiding place, villany, madness, shipwreck, &c.—in fact, it gives as much of this sort of thing as can be expected for a shilling. (Hughes' Handy Novels.)

City Slums is the title of a little book by a Todmorden gentleman, Mr. J. A. Ingram, Jun., who presents the reader with a vivid picture of the degradation and social waste inherent in these blots on our great cities. Of course there is nothing new in this; but the important part of his "thesis" is the remedy which he proposes. This is the demolition of the rookeries now existing—a process already sanctioned under the various urban Improvement Acts, and, leaving their sites vacant or transforming them into gardens, the erection of buildings at some distance from the town or city on land paid for by the State. The author strongly recommends taxation of ground rents. Appended to the book is a review of the Cross and Torrens Acts, by J. Gordon McCullagh, Barrister-at-Law. The work, as a whole, is unpretentious, but contains many suggestive facts aptly brought together. (Swan Sonnenschein. Price 2s.)

Cremation and Urn Burial is a little book containing a large number of extracts from writers of our own and past generations, all tending to confirm the judgment in favour of what is the only safe and becoming way of disposing of our dead. Mr. W. Robinson, who has compiled the book, approaches the subject from the æsthetic point of view, and shows how both as regards beauty in nature and in art the sweet uses of the last cleansing fire are infinitely preferable to the revolting circumstances attending the practice of coffin burial. The reader who wishes to limit his attention to this aspect of the question will find himself much in sympathy, if we are not mistaken, with the admiration expressed by the author for the graceful and tender art displayed by the ancients in the choice of designs for the urns in which they treasured the ashes of their departed friends. Some of the designs reproduced here are exquisitely beautiful, and contrast vividly with that hideous, shapeless box which for generations intelligent Englishmen have borne with. As an added argument

to the supreme one—viz., that of health, we welcome the view presented in the book; but we are glad to see the author extended his purpose so far as to include papers and addresses which touch the more serious aspects of the case. At present we are surrounding ourselves with pits of loathsomeness. Neither science, art, nor religion can be pleaded in defence of such an absurd and dangerous custom. We earnestly hope to see the day when cremation will be the rule, and we welcome the disposition exhibited among liberal religionists to encourage the practice. A little courage to begin with, and by-and-by the tide of fashion will set in the right direction. (Cassell, 1s.)

Captain Lobe, by John Law, is described as a story of the Salvation Army; but although it exhibits a close acquaintance with the methods of that organisation and rises into something approaching to enthusiasm in describing the "slum lassies" who do its work in the rooms of the very poor, we should have suggested "A Story of the East End" as a better title. The author was, no doubt, handicapped as to the general effect of his book by having to prepare it for piecemeal issue in a weekly journal. There is a feeling of having viewed in rapid succession a series of vivid scenes chosen by a photographic artist of life among the poor than of having witnessed any natural development of character, or having been addressed by any coherent dramatic argument with a definite moral purpose. At times we are disposed to dismiss the chapter before us as fruitless exaggeration; but we are as frequently recalled by the consciousness of having ourselves seen a good deal that is like what the author describes. The horrible callousness of soddened idlers, the strain of sad hopelessness that wails from court and lodging house, the dreary vulgarity of such cheap amusements as are offered to the East-end toilers, all this is too true to fact to allow of being ignored. What remedy is there for it all? Various types of reformers are depicted. Agnostics, Socialists, St. Jude's rectors, Toynbee Halls, and Salvationists are brought into view; but it would really be difficult to say whether Mr. Law is more trustful of the method of the last than of the first. On the whole, we feel the book is a rather artificial production, while it deals with a very real and perplexing subject. In particular it strikes us as not exactly in the manner of a genuine artist to cluck so loudly over the discovery of a "character" as Mr. Law does in regard to his "labour-mistress." The author may be sincere; his subject is terrible enough for tears. (Hodder and Stoughton. 3s. 6d.)

OBITUARY.

MISS SARA WOOD, BARNES.

WE have to announce, with sincere regret, the death of Miss Sara Wood, who passed away on Sunday last, after a long illness, at her residence, The Limes, Upper Richmond-road, Putney. For several years confined almost entirely to her house this venerable lady had been forced by increasing infirmities to cease from an active share in life, though her interest in all that makes for sweetness and intelligence in humanity was unabated. At her death she was in her eighty-third year, and had survived most of her family, so that in her loneliness she had long looked forward with placid anticipation to the time when the great change should come. The present writer, having occasionally in recent years visited her in her quiet home, in a district where there were few who shared her religious views, cherishes bright and tender reminiscences of her cheerfulness and thoughtfulness for others. At times, even in her season of decay, she would exhibit signs of the robust sense and clear judgment which characterised her conversation during the period of her strength. Miss Wood came of a family long resident in the north of London, and belonged to a type of Unitarianism in which the dignity of culture went hand in hand with integrity of character. Essex Chapel and Hackney (for we believe the deceased lady had been connected with both these congregations) at one time numbered many families, upon the lives of whose members the impress of a somewhat stately ministry was indelibly stamped; and being endowed, not only with remarkable strength of mind, but also with a susceptibility for the gentlest emotions, Miss Wood exemplified the best qualities of the old generation. Her literary attainments were of a high standard, but her ambition led her no farther than the compilation of such books for children as "The Gift of Life," "Dwellers in our Gardens," &c.; books which still present most suggestive leadings for the young mind in the hands of the skilful teacher. Having served her generation in a spirit of faithfulness and with ever-widening sympathies, she has left a memory which lies like a benediction on the souls of all who knew her.

MESSRS. DEAN AND SON announce for immediate publication the authorised translation of "Souvenirs intimes de la Cour des Tuileries," by Madame Carette, which recently caused such a *furor* in Paris, and which will be procurable at all the libraries. The translation is called "My Mistress the Empress Eugénie; or, Court Life at the Tuileries."

The Inquirer.

A Religious Political, and Literary Newspaper and Record of Reverent Free Thought.

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WHY THE POOR PREFER TO STARVE.

THE poor we have always with us, and we have provided them places of shelter to which they can always go when all other means of sustaining life have failed. When the houses of rent-paying citizens are no longer within their command there is "the House," where no passport but poverty is needed. It is called a Workhouse by a grim kind of irony, seeing it is the last place where the true worker wants to work. Within it are many "dwelling-places," though in little else does it resemble the Great House of which One who proclaimed good tidings to the poor had comforting words to say. For, if the truth must be confessed, the scheme which has been in vogue during the greater part of our enlightened nineteenth century has little in it to be proud of. After so many years of experiment and taking counsel, and in spite of repeated exposures, the Workhouse system continues to be a blot on modern society. There is the primary and never-to-be-forgotten shame that nearly a million of our fellow-creatures in this land are more or less dependent on rates levied on the rest. The consideration of that fact, set side by side with the undoubted fact that immense sums continue to flow into the pockets of private individuals in return for efforts, if any, certainly by no means commensurate with the result, would take us too far from our present subject, which is not how we come to have so many poor with us always, but what we do with them now we have them. The latter, though a matter of subordinate importance, is of immediate importance. Hundreds of thousands of men, women, and children are to be found in this wealthy and intelligent country whose lives are spent perforce under conditions often of a most deplorable and disgraceful character. Some of them do not deserve anything but pity; others need strict firmness; but all of them demand discrimination and wisdom. At present we fear a very small proportion of them receive treatment in any way truly hopeful.

We say "at present," for there is great reason to believe that Bumbledom has proved too strong for the reformers of a generation ago. In the autobiographical remains of Dr. JOSEPH ROGERS*—a name probably known to many of our older readers as connected with the exposure of certain metropolitan scandals during the past twenty or thirty years—there is abundant material for a new Dickens to use in a second "Oliver Twist." That Dr. ROGERS was, if we may say so, a somewhat irascible person at times does not diminish the value of his testimony, fortified as this is with all requisite dates and names. Belonging as he did by birth and training to a profession in which intelligent observation and veracity are no less essential than scientific skill his pages at once enlist the sympathy of the thoughtful reader. His brother, Professor THOROLD ROGERS, whose name is much more widely known than his own, states with pardonable pride that Dr. JOSEPH ROGERS was the descendant of three generations of medical practitioners, who, beginning early last century, have thus covered in their professional career more than a century and a half of honourable service. JOSEPH, having chosen the same profession as his ancestors, came up to London to practise. In 1844 he settled in Soho, then a much more desirable field for professional enterprise than now, and having shared in the losses which attended the cholera visitation in 1855 he resolved to apply for the post of medical officer to the Strand Workhouse. His straits must have been severe, or he could hardly have consented to a stipend of £50 per annum, he to find all medicines. In 1868 he was compelled to give up this office, in consequence of his having exposed the defects of that once highly notorious institution. Four years after, however, he became medical officer to the Westminster Infirmary, and his period of office continued till 1886. He thus writes with an intimate knowledge, gathered in an experience extending over thirty years, of the facts connected with the treatment of paupers, and especially of the sick and aged. A few citations from his pages will amply illustrate what has been said about the deplorable conditions attending this side of modern English life.

In the earlier years of his experience Dr. ROGERS saw much of the terrible consequences of huddling wretched people together in unsanitary conditions; and though there is reason to hope that in this respect there has been much improvement, it is not without good reason that he reveals the state of things existing at the Strand Workhouse a comparatively few years ago. Take, for example, the "Nursery Ward." It was on the third floor, opposite to the lying-in ward. Despite its elevation, "it was a wretchedly damp and miserable room, nearly always overcrowded with young mothers and their infant children. . . . I used to dread to go into this ward, it was so depressing. Scores and scores of distinctly preventible deaths of both mothers and children took place during my continuance in office through their being located in this horrible den" (p. 10). In referring to an outbreak of measles in this "den," he says: "I will not horrify my readers by stating the proportion of deaths to recoveries, but content myself with stating that the latter were very few" (p. 11). Can we wonder at being told that when a decent widow with an infant came—and decent widows with infants *do* come, O most comfortable statisticians and theorists!—she shuddered, not only at the physical, but also at the moral loathsomeness of the "refuge" provided by a Christian people for the poor, so that they need not starve if they will only "go into the House?" A sick ward is described as so crowded that the wretched patients had to crawl out at the end of their beds, there being literally no room at the sides (p. 47). Even at the Westminster Infirmary we find a state of things in wards allotted to sick women too offensively horrible for quotation (p. 117); though as the record proceeds we find less complaints as to structural defects. Where an officer of the type of Dr. ROGERS is found, the law, which is creditably intelligent on sanitary matters, is put into force; but if the officer is of the type described on p. 111, where the agony of a sick patient is coolly treated by the doctor with a "glass of Number Two,"—jocosely explained in an aside to Dr. ROGERS as simply "peppermint-water coloured; I never give any physic"—we may expect to find that laws are of no avail in the absence of their dutiful fulfilment.

It is here that the permanent and most serious evil exists. The present workhouse system is still administered by people who are often of far too low a type to be entrusted with the solemn and responsible administration of the law. Gentlemen legislate and bores interpret. There is copious illustrations in these pages of the kind of person to whose tender mercies our poor, without discrimination, are obliged to surrender themselves when they conquer their repugnance and "go into the House." The case given on p. 13 is of a class which we would fain hope is extinct, but that there is evidence that too little change has taken place in this respect. Here we read of one "CHARLOTTE," a nurse, who appears to have been modelled on the "Sairey Gamp" pattern, for she was generally "muddled," and invariably treated any suggestion of new-fangled notions with undisguised contempt. The doctor, for instance, ventured to recommend to the Guardians that the simple and inexpensive luxury of linseed tea might be prepared for consumptive patients. Gaining their consent, the doctor told the nurse, "when, suddenly springing up at least a foot, she came down slapping both sides, with her arms on to the ground, with the startling observation, 'My God! Linseed tea in a workhouse!'" This bright specimen soon faded away, it appears, from the fatal effects of drinking the wine and brandy which the patients declared she "systematically stole." This was at the Strand, to which also belonged that other shining light, CATCH, the brute who, having fulfilled the function of porter to the workhouse, was appointed to the Mastership over the unhappy inmates, though so ignorant as to be barely able to scrawl his name. Of the career of this notable specimen of the kind of person that can, by the aid of the Guardians, sometimes get into such positions, some of our readers will be aware from the facts connected with a pamphlet published by the late Mr. SHAEN, in which libel was found by an intelligent jury, though the judge refused to certify. We have referred to the doctor who prescribed "Number Two" at the Westminster; he was aided in his healing office by a *head nurse* who confessed to complete ignorance as to charcoal and other simple poultices, though she had been in office eight years. Later on the same institution was under the Master-ship of a former corporal major, who is described by Dr. ROGERS as giving vent to such "loud mouthed, coarse, and outrageous blasphemy" as quite appalled him, pretty used as he must have been to violence of language in the mouths of those with whom he had occasionally to serve.

But enough has been said to show the kind of information which is given in the book under notice. There are bright spots it is true. There is testimony to the thoughtfulness and sympathy of patients for each other, and of wise and honest efforts on

* "Joseph Rogers, M.D.: Reminiscences of a Workhouse Medical Officer." Edited by Professor Thorold Rogers. (Fisher Unwin. Price 7s. 6d.)

the part of servants of the law. The unhappiest part of the book, perhaps, is that which reveals the stupidity of the men to whom London has been in the habit of entrusting the guardianship of the poor. They have proved far more frequently the guardians of the rates, and while the reduction of expenditure, always important, has been the all-important consideration of some, others have been well-satisfied if they could have the placing out of lavish contracts. Deplorable, indeed, it would be if there were not many signs that a new civic life is stirring about us. When fully roused, the electors have shown themselves able to sweep away the ignorant Boards which have too often disgraced the administration of the Poor Law. What is needed is that in the Press, in churches, in societies, and in families, the theme of civic duty should be more frequently insisted upon. Are we to go on for ever leaving the problem of administration—for that after all is the problem before us rather than that of legislation—to solution by persons deficient in moral as in mental training? The case of the poor, while we have them with us, is not, emphatically not, to be entrusted to a low order of minds. We want the services of intelligent persons who can discriminate between the loafing caste whose members, born in "the House," return to it as vermin to their den, and those feeble but honourable folk who, beaten in the battle of life by stress of illness, accident, losses, or old age, are driven to hide their woes under the sad livery of those who depend on municipal mercies. Till this reform is brought about we shall still find our brothers and sisters starving to death rather than accept the bread and water of affliction, misnamed "relief;" and the populace with grim humour will continue to find "the Bastille" not in places where crime is punished, but where a nation's charity is officially dispensed.

THE PASSING AND THE ABIDING.

It is recorded that MICHAEL ANGELO, the greatest sculptor of modern times, was once commanded by his patron, PIETRO DE MEDICI, to mould a statue out of snow, and that he obeyed the command. When he had completed his work there it stood a glorious embodiment of genius, fair and beautiful, possessed of every grace to charm and allure the wondering eyes of the courtiers, who applauded it both heartily and tumultuously. Alas! a thaw soon came, and the splendid image melted away. That image and its fate symbolises the labours of many men of great talents, who, born with the ability to confer gifts upon the world that shall abide a joy for evermore, waste their powers in working for fleeting ends, which confer no lasting benefit on any one. The passions do not remember, the appetites have no faculty of recollection, in themselves sensations are but momentary, acting for present gratification as they do; they who minister to them, they who are their servitors, pass away with their own times. Mistaking the reports of those immediately around them for the voice of the world, and the applause of their contemporaries for fame, they think their names are enrolled among the immortals; and yet when their own generation has passed away they will be forgotten, and if we take up a biographical dictionary, and note the names of men who now fill the public eye, and of whose character and doings it is necessary that we should know something about, if we are to understand the questions agitating the public minds, it seems impossible that they shall be forgotten in a few short years. How can we conceive that those who are now most popular will sink into darkness when we see the bright light in which they now stand? If we want an answer we have but to hunt up from some dust-covered corner an old biographical dictionary, say a couple of generations ago, and we shall find a host of names "dead, buried, and forgotten," of which we have not before heard. And yet these are the names of men whom the crowds of our great grandfathers' days made themselves hoarse with shouting; or whose utterances they pored over until they were half blinded. How many of the sayings of the public men now so often repeated will be in the recollection of men a hundred years hence? As it has been with the past so will it be with the future; the men of the present can no more escape oblivion than the men of the past. All but a very, very few will fade out of the world's memory in a generation or two, for each age has its own affairs, and its own notable doers and sayers to attend to. But the influence of one word ever spoken, of one deed ever done, will not be lost; the good or the evil of them will become powers among men in the future, through the mental and moral conditions they induced in those who first heard them. The materials of our past meals, though lost to recollection, are compact in our bodies; the particles of the atmosphere that have become embodied in vegetation have lost their individuality, but they still exist in grass, flower, and tree. So is it with the influences of the men of the past in the thoughts and character of the men of the present.

There is no accident in these occurrences, they are all under law; in other words, they are under the guidance of Providence. In proportion to the worth and weight of mind and character, and as they deal with the perishable or permanent elements in human nature, public men will live in the grateful remembrance of their fellow men, or they will fade away into oblivion. The lower parts of man's nature have the present alone as a possession, and of the future they have no care, for they have no consciousness of it. The soul, as it is immortal, lives in the future as well as in the present, and it, and what relates to it, alone is permanent. There may be those now of whom the great busy world knows nothing, who will be the famous men of the coming years, representing the deeper and higher mind of our time, and who will form the standard by whom the moral and spiritual elevation our age reached will be measured. For time reveals and confirms true greatness, whether it be of the intellect or of the moral will, while it consigns false greatness to oblivion. The true poet whose songs break in music on the ear of the world, enchanting men's souls, and winning them to goodness while they fancy themselves simply charmed and delighted, or made gentle by the pathos of his tragic muse, and uplifted in mind and enlarged in thought by the amplitude of his suggestions; the orator who commands conviction by his power over the emotions and the light he sheds on the reason are the mighty forces of their times, so far as those forces are embodied in individual men. But history reveals the fact that it often happens that some voice little heard amidst the clamour of the day may be the one that speaks the word that will be the teaching power of coming generations. The great multitudes of the Roman Empire, which then comprised the civilised world, did not hear much of JESUS in his own day, nor of EPICTETUS, who was a slave in Rome about two generations after him, who is the teacher of the teachers of vast multitudes in our times, while few when the Mercer boy was living imagined that DANIEL DEFOE would have more influence in forming and influencing the minds of English speaking boys when those whose names were counted great were forgotten. Scientific experiment has settled it that it is only life that can produce life, and by analogy we may conclude that he alone who has abundant and overflowing mental and spiritual life has vital energy enough to impress himself on the minds of men so as to abide there permanently. Perhaps they do not add much to the knowledge of the world, but they kindle the faculties of men with a fire that lights their minds into greater capability of knowableness, so that they are able to apprehend more readily, to understand more thoroughly, and to retain more firmly, while inflaming them with new fervour for virtue, and helping them to become more reverent and loving. They certainly augment the forces of conscience and the power of moral will. It is by such results that we learn to measure the greatness of a man, judging him not only by the attention he gains in his own day and by the number of voices that shout his name immediately around him, but the influence he wields through the ages. The truly great man is not he whose name is most often on the tongues of the crowd in his own day, nor he who happens to be seated in the highest place for all eyes to gaze at, or who most thoroughly sways the throngs gathered in the forum or the theatre, or he whose over-filled coffers enable him to sway the market and determine the price of commodities. If these were to be the tests then NERO and MARC ANTONY would be greater than EPICTETUS and PAUL, or lewd King CHARLES and Lord BOLINGBROKE than MILTON and holy GEORGE HERBERT. True greatness is to be measured by the depth and extent of its power for good; it gathers influence with increasing years, as it is "not for an age but for all time." One fact in relation to this matter ought specially to be borne in mind. In proportion as even truly great men only seek to reform the morals of mankind, or, in other words, their manners, the mere outside of men, the mechanical part of them, while ignoring the inward and spiritual being, which is at once vital and fundamental, the very source and spring of virtue, they rather tend to enslave than to make free. We have a clear illustration of this in the instance of CONFUCIUS, the great moralist of the Chinese, a fine and noble nature in his own life and character. He dealt with morals, habits, and daily conduct, and his axioms are good, and many of them applicable for all times. But he did not deal with the religious element in man's nature, the most vital and influential of them all. So that he quickened not the soul of his race, as his appeal went no deeper than the intellect. It is said that old couples who live a long life together, surrounded by the same circumstances, wrought upon by the same conditions, having the closest intimacy that it is possible for human beings to have, are apt to grow in likeness to each other, even to expression and tone of voice. So for two thousand years and more, having been dominated by one mind and sub-

jected to the same influences, one Chinaman has become almost an exact copy of every other member of his race, mentally and morally. The course of Chinese education has not been changed for two thousand years, and it is nearly all a matter of memory, having little to do with any other faculty of the mind. They look backward, and not forward; and when one of them is ennobled for some service he does his ancestors are ennobled too, back to the remotest generations. The present is as the past, except where influences have broken in from abroad. If CONFUCIUS had touched and quickened the spiritual nature of the Chinese as well as determined their moral conduct they would have become a progressive race, and so would they have produced a nobler type of character. The Confucian type of great men may be a living soul himself, but the supreme type of greatness is a quickening spirit to others—he vitalises the higher faculties of men, he stirs them to emulation, and gives them not only wise teaching, but holy example and life which produces life. Take JESUS and PAUL, MILTON, SHAKESPEARE, and GOETHE, as illustrations of this type of vitalising greatness; for in each instance, whether in the soul or through the intellect, when they take hold of a man they make him more himself than he was before by setting on fire his faculties and quickening them into great activity. It is not so much in the form and method of their teachings, but in the power they have of acting on the inmost spirits of men to rouse them to action. For theirs is “the wise, large heart, the fearless intellect,” which furnishing principles do not fetter the thought by formal rules.

Another fact must not be forgotten; no great thing has ever been done in this world, but it had a divine origin. Representative government, the printing press, the railway, the telegraph, the phonograph and phonography, sculpture and painting, show the operation of God's mind through man's mind, at least as much as the Mosaic legislation, and the organisation of the Hebrew polity; while the splendid architecture of the Parthenon, and the great associations of Westminster Abbey had their origin in the same inspiration as the temple in Jerusalem. And surely if the Proverbs of SOLOMON and his science, which embraced all herbs, from the hyssop on the wall to the cedars of Lebanon, were inspired of GOD, no less can be said of the mathematics of EUCLID, the botany of LINNÆUS, the philosophy of PLATO and BACON, the geology of LYELL, the Principia of NEWTON, and the evolution of DARWIN, for all truth is of GOD, and until we come to look upon all truth alike as divine our conception of it will be incomplete. Yes, all that is good in the life of man, all that is great in connection with his genius, is of GOD, and manifests His glory. But how temporary is the glory of the individual man in most cases associated with any given revelation. How few are the names of those persons famous in their own day, which are known to those of after generations. It is not till we look beyond the individual to the principle he proclaims, or the noble deeds he has done, or the beneficent institution he has founded, to the Eternal Source and Inspirer, that we find the really permanent and abiding element which will not pass away. This, too, would have a steady influence in another way; it would lead men away from mere expediency to constant and consistent principle, from the aim after mere personal gain, to victory, for truth, and righteous above and beyond all else.

W. M.

SPECIAL ARTICLES.

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AROUND THE CHURCHES.—V.

LIDDON AT ST. PAUL'S.

MEN who ought to know assure us that we have fallen upon days of quick advance in matters religious, of searching revision, of free thought and of triumphant liberalism. They tell us, with something of prophetic gladness in their tones, that we are upon the threshold of a new time, that the promised land of whose first fruits Paul and Melancthon, Priestley and Emerson, Parker and Martineau, gave us to taste, is only just beyond the next mountain ridge. Born in the clear atmosphere in which such hopes blossom into faith many of us drift away into the world, and looking around we presently find we have to awaken from another delusion. If one were to tell us now that this is truly an age of intellectual cowardice, hypocrisy, and serfdom, of carefully nurtured superstition, and strongly entrenched tyranny, we should almost believe him. At any rate we no longer deny that, spite of outward attack and inward dissension, Orthodoxy is the big success of the day. The keenest disappointment comes when it is borne in upon us that the overwhelming majority on the wrong side is not merely one of numbers, but one which is distinguished by rank, learning, culture, and power. Of the common soldiers of the army of unreason we saw something at Spurgeon's. Now take the Orthodox Church in its more refined forms. Every Londoner knows

what the announcement “Liddon at St. Paul's” means. It means that in the grandest “Protestant” Cathedral in the world the finest preacher of the Anglican Communion is to deliver one of the dozen discourses which constitute his yearly round of work. It means that under the shadow of that vast dome will be gathered thousands of men and women representing many sects and sections and even nations, many grades of society, and many walks of life—a unique congregation which will listen at least with absorption and sympathy to a performance which it is partly persuaded is also unique. And to what end is it all?

What view does the Liddon school take of its mission? There is no need and no space here to enter into the history of the Public Worship Act and the movement of which the Reredos squabble is only the latest pitiful incident, or of the part which the colleague of Bishop King, the disciple and literary executor of Pusey, the friend of Mackonochie and the defender of Dale and Enraght has taken in it. Its main features are well known; sacrament and ceremony form its very life-spirit. The great minister is first and foremost to be not a centre of ethical education, but a splendid monument to the glory of the simple Nazarene; not a source of light to those who live in the darkness of ignorance and of comfort to the poor, but a place of instruction in the vital details of posturing and genuflection, an academy of the correct ecclesiastical method. In this spirit the innumerable services within its walls are conducted. “Holy Communion” is celebrated daily; there is a “plain-read service” every morning in the crypt, a short special service at midday and another short service in the evening. Lectures on ecclesiastical and allied subjects are given, and “for the instruction and amusement (!) of another body of young men an ecclesiological society has been established. The choir is kept closed to preserve it from profanation, but those who desire its greater quietness for the private prayers are admitted.” So writes Canon Gregory with real Rabbinical pride. But Canon Liddon gives voice to the absorbing desire of his school when he says:—“The question is whether the work of Wren is still to continue an unclothed skeleton; whether the seventeenth century with its infinitely poorer resources of wealth and art is still to reproach the nineteenth as having shown at least here a purer and stronger enthusiasm for God's Glory; whether this ‘city set on an hill’ before England and Europe is to be continuously conspicuous, not merely for the high eminence of beauty at which its founders aimed, but for the failure of succeeding generations to attain it. Alas for the contrast between the ideal and the actual; between the magnificent exterior and the dreary waste within! We, ministers of the hour, appear one after another in quick succession, each doing his work, each speaking his message, and then passing each to his account. But the Great Church remains in all its outline of matchless beauty, in all its reproachful poverty of detail, appealed to, yet condemned by the spiritual aspirations, while face to face with the boundless wealth, of London.”

And so the Rabbis pile up their gold and fine linen upon the altar of the Temple, while the Son of Man hath not where to lay his head. O, whited sepulchres! An absolute abandonment of reason as a guide is, of course, the cardinal point of the faith. We know the power of a cultured priesthood. Here you have it at what must be, in modern England, the height of its power. Let us look in and see what we can make of it. What a crowd it is! Every seat under the dome has been filled long before the commencement of the service and now the rows of heads reach far away toward the west doors. What a respectable crowd, too! You notice the large proportion of men, and also the considerable sprinkling of scribblers, of whom indeed the canon is a favourite victim. And what a patient crowd! Half-an-hour it spends in examining the great vault overhead, and the sea of faces around; the next hour in ploughing through the Church Service; and another hour in straining eyes and ears pulpwards. “Patience,” said Milton, “is the exercise of the Saints, the trial of their fortitude.” I am prepared to confess to having undergone a considerable trial of fortitude. The exercise of the Saints commenced by a rising of the whole well-drilled band upon the entrance of the choir, which was followed by a minute of silent adoration as the sounds of the organ overture died away. Then the intonation of the service—of course quite inaudible—begins. The choir gallop through two psalms, the people keeping up fairly well, and your humble servant coming in a bad third. After the first lesson we have a treat in the singing of the “Magnificat,” and of the “Nunc Dimittis” (Tours in F). After another reading, an eastward manoeuvre is executed for the recital of the creed, which is accomplished to an accompaniment of inclinations toward the gorgeous reredos.

For though the Pope has lost his interest here, And pardons are not sold as once they were, No papist more desirous to compound Than some grave sinners upon English ground.

More prayers and, after a solo and chorus from the ever-beautiful Lobgesang, still more. Then at last the preacher mounts the pulpit. For over an hour he speaks with undiminished vigour. Dr. Liddon bears well his sixty years. His fine face is still full of fire and his voice can never have been much stronger. I can suggest only one comparison. His is quite the Gladstonian manner of speech, with its manly grace, its fervour and impetuosity, its confidence and sense of strength. But at the point of method the parallel ends. Liddon does not strike one as having a large fund of original thought; he is not a speculative and hardly a suggestive preacher—at any rate, there is nothing of the elegant essayist about him. His theology is about as narrow as will be found outside the Romish Church. To him there is no way but one—the sacraments of the Church are the necessary shibboleths of salvation. His Conservative tendencies are insuppressible. They cropped up in to-day's sermon, though there did not seem any natural opening for them. The text was from Luke i. 51, &c. "He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats and exalted them of low degree." Here are a few sentences:—

"When Mary spoke the East was echoing to the crash of falling thrones. One Power remained—that of Imperial Rome. But Mary is a prophetess not less than a historian. The causes that had brought about the downfall of earlier Powers were at work in the great empire. At last the crash came, and at last were the words that St. John heard fulfilled, 'Babylon the great is fallen, is fallen.' . . . But the work of the arm of God is not merely or chiefly destructive. It scatters and destroys only to gather and fulfil. The triumph of Christianity, notwithstanding the taunts of individual Christians, or of politicians like Constantine, was, on the whole, a victory of purity and patience and humility and conscientiousness over corruption, pride, and violence." Then followed a brief eulogy of the self-effacing temper. "The self-reliant are excluded from all share in the divine bounty. There must first be a sense and a confession of want if the soul is to be benefited by truth or grace. God withholds these blessings when men do not seek them. . . . God does not force himself on those who think they can do without him. He offers good things to all, and if He meets with indifference and imaginary sufficiency of self, He passes on. Those who imagine they can do without Him are taken at their word, and they cannot complain that it is so. The average Greek, satisfied with his shallow culture, and with no eye for his relations to the moral world, or his own deep need of pardon and grace, toyed with some one of the current philosophies; and the average Jew was either a hard-hearted sceptic, or a man of phrases and forms. The early chapters of Romans are given to the breaking down of this fatal satisfaction with self. . . . Two questions are often asked nowadays.

The first is, Why do so many persons who have opportunities of knowing the truth of God often know so little about its real character? The answer in many cases is that they do not make a serious effort to find out what it is. They take it for granted that while they could not learn a new language without taking serious trouble religious knowledge will come to them somehow as a matter of course. They give the real vigour of their lives to the things of this world; they give a few spare moments to religion. Natural religion has nothing to do with revelation, with the evidences on which the creed depends, the historical circumstances that accompanied the appearance of Christ, the outline of the history of the Church, the controversies regarding religious matters. The essential part of the appeal which our Lord and Saviour makes to the moral and spiritual faculties in every man has no more to do with his intellectual capacities than with his accomplishments as an athlete or an artist. . . . The other question is, Why do so many who have the opportunity get so little moral and spiritual strength from receiving the sacraments of the Church? Considering what the sacrament is, and who we meet in it, we may wonder that it is so little fruitful in results. One answer is that they do not sufficiently long for it. . . . May our Lord Jesus Christ of His great mercy empty us of all self. May He fill us with such love of Himself that hereafter we may attain those promises that exceed all we can desire.

Do you see in your mind's eye, good reader, the ancient dame just in front of us—she of the ample draperies and the troublesome "specs"? It is the sixteenth time in this closing hymn (I have had the naughty curiosity to count), that we have come to the name of "Jesus Christ," and it is the sixteenth time that that dear old soul has dropped her quaint little courtesy. Now look you to the left; it is also the sixteenth time that that big fellow has bowed himself in obedience to a gross superstition. It is time we went. This is evidently no place for those who feel the sanctity of the powers which God has given to man. "He is not here, but hath risen." And yet after eighteen centuries the Christian world will not believe. Still the crowds press around the old empty tomb, build temples about it in which to hide themselves from the light of God, mutilate their own minds and

cramp their hearts, and then cry out that this is the only way to reach the Kingdom of Heaven. Surely this is worse folly than the grinding down of a pile of roses for the sake of a dozen drops of attar. Why, under the dominion of these folk earth would soon become a mere mental and moral hospital. Let them take to heart the admonition of the grand old heathen Heine, "Our first duty is to become healthy ourselves." Enough of this. The westering sun pours down the nave of the great cathedral a flood of light, which calls us for very shame away from the pale altar lights. To every man comes the glorious sunshine, whether he ask it or no. Can God's love be more limited than God's sunshine? They who say so surely lie, though they speak with the tongue of angels and count their hearers by the hundred thousand. Out here in the free air we will search for the living Christ, and pray for the coming of the day, "when the religion of sorrow has passed away, and the religion of joy has torn off the veil that covers the rosebushes of the earth, and the nightingales dare at last to sing joyously out their long concealed raptures."

FRA FELIX.

THE CLAIMS OF DUTY IN RELATION TO TEMPERANCE AND THE LIQUOR TRAFFIC.*

BY WILLIAM E. A. AXON, F.R.S.L.

And the Lord said unto Cain, where is Abel thy brother? And he said, I know not: Am I my brother's keeper?—Gen. iv. 9.

It is often said that men cannot be made sober by Act of Parliament, nor can they be made honest by Act of Parliament, but neither the one fact nor the other is any reason why dishonesty and intemperance should not be repressed by legislation. But it is said that to set in force the engine of the law in such a matter is an infraction of personal liberty. But this also is true of all the regulations that the community may find necessary for its own protection. Where there is no statute there is no offence. "The strength of sin is the law." The limits of personal freedom for the individual are to be determined by what is best for the welfare of the community. Every man has the full right to order his own life in the way he deems best, and to do as he pleases in every way so long as his action is not prejudicial to the rights of others. So long but no longer. Many actions perfectly innocent in themselves, cease to be so when the surrounding circumstances are altered. "Although no ardent patriot, I hold," said Dr. Johnson, "that the utmost that can be permitted to private interest is a neutral traffic, if any such there be, by which the community if not benefited is not injured." Let us apply this touchstone to the question of the liquor trade. Is this a "neutral traffic?" Is not the intemperance which it fosters and by which it thrives the greatest danger to which as a nation we are exposed? The drink bill of Great Britain, though happily less now than in former years, is still fearfully high, and the loss of the money which goes over the publican's counter is the least of the many evils that flow from the liquor traffic. The waste would be bad enough if it stood alone; but, alas, it is a fountain of bitterness. The publican stands behind his counter, and sells his customers something more than ale or brandy. The glass contains the seeds of poverty, disease, and death. The publican sells over his bar the hospital, the workhouse, the prison, and the grave, and for these people will pay him tax and toll; will strip their children of clothes; will array themselves in rags, and barter the comfort and the happiness of their homes.

Of its fatality let us take the evidence of Dr. Wynn Westcott (deputy coroner of Central Middlesex), who in 1888 made an analysis of 1,220 consecutive inquests. Of these 470 were on infants and persons below sixteen years of age, and were not, therefore, included. Of the remaining 750 deaths no less than 143 are recorded as being the result of chronic alcoholic disease, acute alcoholism, delirium tremens, suicide caused by drink, or of accidental death while drunk, or of accidents arising because of incapability when intoxicated; that is, one death in every 5.24. Of these 143 cases eighty-six were men and fifty-seven women. Of these 143 cases twenty-one were suicidal, twenty-three accidental, and ninety-nine the result, more or less sudden, of syncope, apoplexy, &c., due to disease of the heart, liver, and kidneys, stated in sworn evidence as due to alcoholic excess. Dr. Norman Kerr estimates that there are 200,000 lives sacrificed yearly by the drinking habits of society. Not that all these are drunkards, but that this is the death toll which alcohol exacts from the vitality of the nation. The death rate of those who are engaged in it is higher than that of any other occupation. "The mortality of men who are directly concerned in the liquor trade," we are told by the Registrar-General, "is appalling," and he adds that it is "incontestable that this is due to drink."

Intemperance is a frequent and the largest factor in the manufac-

* From a Discourse given at the Free Christian Church, Pendleton, Manchester, August 11, 1889.

ture of pauperism. We have been told by Mr. Alexander McDougall—and there is no more competent nor conscientious authority—that in Manchester there are at least 55,000 men, women, and children living at a cost for food, clothing, fire, light, and the necessities of life under a scale, varying from 4s. a head per week in a family consisting of two persons, to an income of 3s. a head where the family is larger; that one death in every 5·84 deaths is that of a pauper; that 51·24 per cent. of the pauperism of the township is caused directly by drinking habits, and that there is strong reason for belief that a larger proportion of the remainder—48·76 per cent.—is indirectly brought about by drink. And he adds that “this calculation leaves out of account altogether the bitter experiences of poverty in families where the fathers or mothers earn sufficient for the necessities of life and cannot be regarded as poor, but where so much of the income is wasted in drink that there is want of food, clothing, and necessities. In these cases the misery and squalor is often deeper, and almost always much more visible, than in cases of the more or less helpless.” “Am I my brother’s keeper?” was the question of Cain. Are we not repeating that question when we look at the state of our great towns and fold our hands in contentment? Look at the condition of some parts of Manchester and of some parts of Salford. See how the poor toil; how they live and how they die. What has civilisation done for them? What have the Churches done for them? In the New-cross district there are ten churches, twelve chapels, and two hundred and twenty-nine public-houses and beer-houses. Daniel Defoe said two centuries ago—

“Wherever God erects a house of prayer,
The Devil always builds a chapel there;
And ’twill be found upon examination,
The latter has the largest congregation.”

Why should not the people of Salford and of Ancoats have the right to say whether they wanted these “resources of civilisation” or not? At present no one can say that they exist by the will of the community, for they are imposed by the rich upon the poor. Let the rich remember that they are their brothers’ keeper, and give fewer drinking saloons and more open spaces.

Again, look at the slaughter of infant lives. In 1887 there died in Broughton 166 infants out of every thousand; in Regent-road 199, and in Greengate 217. More than one-half of the children who are born in Salford do not live to be five years old. Who will stay this massacre of the innocents? These children will rise up in judgment against us, for they die not by the force of nature, nor what we blasphemously call “the will of God;” many of them are the victims of ignorance and neglect, and are slain by drunkenness and by poverty—by the social evils that result from our neglect to realise that we are our brother’s keeper. What is wanted for the practical recognition of interdependence and responsibility?

We are often told that we should not confound in a common condemnation this temperate use and the intemperate abuse of alcohol. But what is the temperate use? “We suppose a man perfectly sober,” says John Bright, “who has not tasted anything which can intoxicate; one glass excites him, and to some extent disturbs the state of sobriety, and so far destroys it; another glass excites him still more; a third fires his eye, heats his blood, loosens his tongue, inflames his passions; a fourth increases all this; a fifth makes him foolish and partially insane; a sixth makes him savage; a seventh or an eighth makes him stupid, a senseless degraded mass—his reason is quenched, his faculties are for the time destroyed. Every noble, and generous, and holy principle within him withers, and the image of God is polluted and defiled! This is sin! awful sin! for ‘drunkards shall not inherit the kingdom of God.’ But where does the sin begin? At the first glass—at the first step towards complete intoxication, or at the sixth, or seventh, or eighth? Is not every step from a natural state of the system towards the state of stupid intoxication an advance in sin, and a yielding to the unwearied tempter of the soul?”

What then can be done? The first thing is for each man and woman to consider the matter with a dispassionate desire to arrive at the truth. Here is an article, a custom which is confessedly productive of grave national evils, which, if it does not create, fosters and intensifies crime and disease; which breaks up happy homes, which sends men to the prison and to the gallows, which adds to the burdens of the nation. Can that be good for the individual which is injurious for the community? Is there any doubt that the severest labour of hand and head can be performed without the aid of alcohol? There is none, the evidence is all the other way, that it saps the strength and diminishes the energy of those who use it. Temperance so far from detracting from strength or enjoyment will add to length of days and to happiness of days. But even if this were not so clear as it is it would still be a duty to abstain for the sake of others.

Richard Cobden said long ago: “The moral force of the masses lies in the Temperance movement, and I confess I have no faith in

anything apart from that movement for the elevation of the working-classes. We do not sufficiently estimate the amount of crime, vice, poverty, ignorance, and destitution which springs from the drinking habits of the people.” And the truth of Cobden’s evidence is every day confirmed. Here is the testimony of the Ladies’ Sanitary Association as to an Ancoats district:—“Dirt still abounds in the narrow streets and courts where most of our people live, only here and there a small space has been cleaned and sweetened. Drunkenness is the chief factor of the misery in which the people live—including the dirt. A drunkard’s house is rarely clean, or a total abstainer’s dirty. The licensing authorities have been generous to those who wish to drink. The parish measures 300 yards by 300 yards. There are 4,853 people in it, and there are thirty-three establishments for the sale of intoxicating drinks, about one for every 147 persons for all ages. The woman who keeps herself pure, sober, and clean amid such surroundings as these deserves to rank with the Lady in Comus.” Who place these temptations in the path of their poorer brothers and sisters? Those who, like Cain, are asking, “Am I my brother’s keeper?”

The politics of Temperance lie in a nutshell. The nation in its laws and practice has for centuries acted on the belief that the liquor traffic is dangerous to the State. No man is permitted to open a place for the sale of intoxicants without obtaining a license. From whom does he obtain it? From the magistrates, who have had that power delegated to them by the nation. Have they exercised that trust wisely and for the benefit of the people? They have not. Walk down the streets in the poorer quarters of any great city and see how they have multiplied the temptations to intemperance. Let the nation take back the power which the magistrates have used so unwisely, and let the people of each district—those who are to be blessed or cursed by the presence of liquor shops—have the decision of the question. Let us “trust the people.” Who but they have the right to decide? Give them a Direct Veto upon the issue and renewal of all licenses for the sale of intoxicants, and the England of to-morrow will be healthier, happier, purer and better than the England of to-day. “God help the poor” was the prayer of a poet. Ay, but let men help also, and most of all let us help the poor to help themselves. Let us help them to the power to protect themselves against their most strenuous foes, their deadliest danger. Let us not lead them into the temptation of drink, but help to deliver them from the evil of intemperance. Let us honour the sweet human affections, the kindly hearts, the earnest hands of these toilers in the great workshops of the world. Let us recognise the evil that there is and strive for its abatement. Let us remember

That one sure link doth all control
To one close brotherhood;
For who the race of man doth love
Loves also Him above.

If we would do this, then, as a poet of the people has sung,—

Then angel guests would brighten
The threshold with their wings,
And love divine enlighten
The old forgotten springs.
Oh! what a world of beauty,
A loving heart might plan—
If man but did his duty,
And helped his fellow man.

THE STRIKE OF DOCK LABOURERS.

THE East-end of London is in a state of commotion. There are strikers everywhere. Carmen, ginger-beer factory hands, rope girls, to mention only a few, in addition to the original strikers from the docks, are parading in all directions, or standing about in excited groups. An old weaver who took part in the Chartist risings of ’48 tells me that the present excitement of all classes of workers in the East-end is the nearest approach to the fever of that time that he has seen.

The strike was originated, as everyone knows, by the dock labourers. In 1872 the casuals of the London and St. Katherine’s Docks and of the East and West India Docks struck for and gained fivepence an hour, in exchange for two shillings and sixpence a-day. In the present strike the men make three demands. They demand that they should be taken on for four hours at least, not hired by the hour, and turned away, as often happens, at the end of the first hour. They demand a rise of wages from 5d. to 6d. an hour during the day, and from 6d. to 8d. overtime; and, lastly, they protest against the contract system of hiring them. The dock companies, it is affirmed, pay at the rate of 7d. or 8d. per man per hour to certain contractors or middlemen, who have the whole business of supplying labour and paying it entrusted to their hands. The strikers demand that foremen shall be substituted for these sweaters or middlemen.

The first of their demands requires a little explanation. An old shipwright tells me that it has been constantly the custom to hire a man at eight in the morning and turn him off again at nine. He has earned fivepence in that time, and has to *return* at four in the afternoon in order to receive his money. Thus his chance of a day's work elsewhere is entirely spoiled. He hangs about hopelessly until the hour comes when he is allowed to draw his fivepence. To obviate this waste of time, give men an opportunity of seeking a day's

taxes in the subject provinces of Rome, sweaters or contractors have always tended to squeeze and oppress the people in their power. At any rate, these men have earned the hatred of the dock-labourers. They demand the abolition of this contract system of hiring labour with even more persistence than they demand the rise of one penny an hour in their wages. They demand that foremen dependent on the dock company, and accountable to them, should be substituted for the independent middlemen, who pay the lowest sum they can compel the men to take, and even from that expect to receive a portion as a reward for the men for choosing them among so great a crowd of applicants. If, by the abolition of these contractors' favouritism and bribery could be diminished, and men came to be chosen rather from their strength or skill or long service than from the fact of their having paid the middleman a retaining fee, a great benefit would be conferred on the dock company, as well as on the labourers. It is not to anyone's advantage that the men should be so heavily subsidised by the contractors. The labourer is weakened by having to live upon starvation wages, and the value of his work is necessarily impaired. It is possible that the dock company cannot afford to raise the wages as demanded; it is hardly justifiable for outsiders to pronounce decidedly on such a question. But with regard to the two grievances of which the men complain, the one hour's work and the sub-letting of labour, it seems to us that they are entirely in the right. The position of the casual dock-labourers will remain a very trying and precarious one. There are about 10,000 casual labourers resident in the Tower Hamlets, and employed principally at the docks. The average of the irregular hands employed by the dock companies stands at 3,000, *i.e.*, there are on an average 7,000 dock-labourers out of work each day.

The present strike, however successful, cannot remedy that evil. The dock companies cannot help the fact that they have not enough work to employ everyone who wants it, nor can they help the demand for labour coming in irregular bursts. But if the requests of the men are granted the position of those who do obtain work will be made more bearable. Most important of all, the abolition of middle men and the introduction of more system and regularity into the hiring of the men will tend to discourage and drive away to other work some of the large surplus of hangers on. At present every man has an equal chance of being taken on, except a few called "Royals," who hold preference tickets. All the rest, whether they have been casuals for years or came out of prison yesterday, have an equal chance of striking the contractor's eye. Dock labour is a lottery, and like all lotteries it has a supreme attraction for loafers. In spite of the enormous number who cannot possibly find work at the docks, the number of applicants is constantly increasing. Men who lose their work elsewhere, instead of trying desperately to find some other place in their own trade, resort to the docks. They stand as good a chance as anyone.

This kind of thing ought to be discouraged. If the abolition of middlemen will, as it is said, give the old hands a better chance of work and discourage recruits, this is one added reason in its favour. Nothing can enable the dock company to turn all their casuals into regulars, but the element of luck ought to be eliminated as far as possible. If new and untried men were always left until the known and tried men had all been taken on, the docks would offer less attraction to the waste products of other trades, and the huge excess of the supply over the demand might tend to become smaller. The dock labourer's lot must necessarily be a hard one; but we believe that this strike, if the men remain as quiet and firm as hitherto, may be the beginning of a better state of things.

G.

various cars, and a visit was paid to the Madeline Church. On Sunday we were driven through the Bois de Boulogne to Sèvres, St. Cloud and Versailles, and an exceedingly pleasant time was spent at each place. In order to preserve the English character of the day we finished up with a short service of hymn and prayer. Monday morning was spent in visiting Napoleon's tomb, and in the afternoon we found ourselves at the Exhibition, where we stopped for the rest of the day. The next day's pleasure consisted of a drive to nearly every place of interest in the city, including Sainte Chapelle, Notre Dame, Arc de Triomphe, the Morgue and Père Lachaise; the evening was spent at home with music and dancing. On Wednesday we tried to see the Louvre, but could only gather some faint idea of its size, beauty and the treasures it contains. All Thursday was spent at the Exhibition. Most of us ascended the "tower," and were enchanted with the extensive views obtained from the summit; the grandeur and immensity of the Exhibition took us by surprise, and we were obliged to confess that there had not been, and could not be, anything like it in London. Our last day came all too soon, and there was an air of sadness about the party as we strolled through the beautiful galleries of the Luxembourg, and made our way to the Bon Marché, for we all felt sorry at the thought of its being "Our last day here." However, the time flew, and 7.30 p.m. found us paying our adieux to Mdlle. Albites, and in a few minutes we were at the station. There was very little "pink" about the party when we arrived at Newhaven (6.30 a.m.) after a rough passage, during which many got wet through; but by the time London was reached all was well again. The Rev. E. S. Anthony and his brother, Mr. A. E. Anthony, were presented with souvenirs, and were warmly thanked for the kindness and consideration they had shown as conductors, and a very handsome photograph album was presented to Mdlle. Albites as a mark of our appreciation of her kindness as hostess, guide, and friend to us all.

The promoters of these excursions will be glad to know that from beginning to end this "third" party was a great success, and that a general desire was expressed for a repetition of the same plan in future years. It is worth while recording, in conclusion, that many friendships were formed which promise to become lasting, and it is rumoured that there is more than one person who will have cause to remember with gratitude the excursion of the "third pink party."

ONE OF THEM.

CORRESPONDENCE.

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(The Editor is not responsible for the opinions expressed by correspondents. All letters to be inserted must be accompanied by the sender's name and address, not necessarily for publication, but as a guarantee of good faith.)

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ESSEX HALL.

SIR,—I am delighted to see the good use to which this Hall is likely to be put during the approaching autumn and winter season. Mr. Bowie has made capital arrangements, and I hope they may prove successful. Still, I am not satisfied. When shall we see an announcement of a series of Sunday afternoon, or evening, "Evenings for the People"? I do not mean religious services disguised by another name, but a series of lectures by some of *our* best men, ministers or laymen, and by even men like Mr. J. A. Picton and others, who should be able to say something about the religious and social problems of the time. It would not do for the B. and F. U. A. or the District Society to get these up, but surely a separate and influential committee might be formed for the purpose.

RICHARD BARTRAM.

over Europe long anterior to the great Protestant schism. It is not clear whether he means to imply that the Church encouraged the use of these versions. It is abundantly evident that in the centuries preceding the Renaissance reading of the Scriptures in the ordinary tongue was very rare, and our own literature before the year 1400 shows that even the clergy were often in gross ignorance of the contents of the Bible.

NATIONAL HOME-READING UNION.

SIR,—May I inform your readers that the National Home-Reading Union has now opened its office in Surrey House, Victoria Embankment? Miss Mondy has been appointed secretary of the Young People's Section, and George Howell, Esq., M.P., has been appointed secretary of the Artisan's Section.

All communications concerning either of these sections should be addressed to them respectively at this address. Miss Mondy has also been appointed office secretary. All communications, therefore, concerning the general work of the "Union," as well as concerning the "General Readers" Section, should be addressed to her or to the honorary secretary. All letters of inquiry should be accompanied by a stamped and addressed envelope.

Surrey House, Victoria Embankment, W.C., Aug. 17.

J. B. PATON.

SELF-DISPARAGEMENT.

SIR,—In the *Inquirer* of July 13, which I read to-day, the Rev. C. J. Street, in a graceful speech on the late vicar of Croydon, remarks upon the respect the vicar showed him "seldom held out to a heretic." It is not peculiar to Mr. Street to say that, other ministers do it. All the while it is the vicar who is the "heretic," and not the Unitarian. Then why should he define himself as a heretic, putting the defamatory term in the mouth of the enemy? In the same or another *Inquirer* of recent date a writer publishes to the world that he, the Unitarian, has been by some insolent orthodox creature described as an "infidel." Why should you spend the money of the *Inquirer* in printing, publishing, and disseminating this opprobrious charge, by which you aid and abet your defamers? I always resented it as an outrage if anyone called me by that offensive phrase, and I am more liable to it in orthodox eyes than you; but I do not assist these offensive persons by printing their defamation at my expense. Why you should do it I divine not.

G. J. HOLYOAKE.

Eastern Lodge, Brighton.

P.S.—I lately heard Mr. Street preach, and, so far from being faithful to the truth, he stood up for it with earnestness and good capacity.

[We would remind Mr. Holyoake that to cut out from our reports all which touches upon this "seamy" side, or to always ignore such an orthodox opinion of Unitarians, would be misleading.—*Ed. Inq.*]

NOTES AND COMMENTS.

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AMONG recent theological works are named "Theologie d'Alten u. Neuen Testament," by K. Schlottmann, and "Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi," Section I. Part I., by E. Schürer.

READING Heb. xi. 1-29 as a lesson the other Sunday Mr. Spurgeon remarked on the fifth verse, "By faith, Enoch," &c., "A wonderful thing! I suppose it took a vast amount of faith to pass into the invisible, to be taken right away by God. It needed long cultivation to take that long step. But Enoch walked so long with God that he walked away with Him."

THE Fernley Lecture of next year is to be by the Rev. Richard Green, of Didsbury College, on "The Mission of Methodism."—The Primitive Methodist Sunday School Union is actively pushing the system of teachers' competitive examinations. The sittings will take place in February, 1890. There is also to be a scholars' competitive examination held in December, 1889.—The Bible Christians talk of

A SERIES of tracts is in course of publication, entitled "The Anti-infidel Library." Among them is a lecture by H. L. Hastings, "Is the Bible Inspired of God?" On its title page we read:—"The best thing I ever saw."—Lord Shaftesbury. "I would walk ten miles to hear it."—D. L. Moody. "One of the most pungent and useful ever published."—Canon Wilberforce. It is proposed to distribute one million copies of it in English and 200,000 in French immediately. But with all due respect to the eminent men who have praised this tract, if they have done so, we find it poor worthless stuff. There are some insults to the memory of Thomas Paine, there are some statements which look like wholesale slanders of a certain "Colonel," whose other name is not given, and there are a few Bible society statistics given; but there is nothing to help an unlearned man who is struggling with Biblical difficulties; though there are suggestions for impudently evading the difficulties and outfacing the unbeliever.

ONE very brief quotation may be made, as it really illustrates very clearly the impossibility of making "the Bible and nothing but the Bible" the standard of moral and religious doctrine:—

"Among its authors we find the tax-gatherer, the herdsman, the gatherer of sycamore fruit; we find poor men, rich men, statesmen, preachers, exiles, captains, legislators, judges—men of every grade and class are represented in this wonderful volume, which is in reality a library. It contains all kinds of writing; but what a jumble it would be if sixty-six books were written in this way by ordinary men. Suppose, for instance, that we get sixty-six medical books written by thirty or forty different doctors of various schools, believers in allopathy, homœopathy, hydropathy, and all the other "pathies," bind them all together, and then undertake to doctor a man according to that book!"

Those who teach the equal authority and inspiration of books so diverse as Esther and Jonah, Leviticus and Isaiah, Romans and Revelation, are committed to just such an absurdity as is here described, and the illustration may be useful.

ANOTHER tract in the series gives quotations from O.T. prophecies, with quotations from modern writers, showing their fulfilment. One example must suffice:—

"Strong drink shall be bitter to
that drink it." "The wines of Jerusalem are
most execrable."—*Jolliffe's Letters*

—Isaiah xxiv. 9. from Palestine. Q. E. D.

THE *Church Times* reports a novel form of service, called the "Reconciliation of a Font," which took place in the chapel of Butterwick, in the parish of Barton-le-Street, in the county of Yorkshire. A new font being required, the rector, the Rev. Dr. Cox, found the old discarded bowl sunk level in the ground in a field, and in use for watering cattle. It has been taken up, relined with lead, fixed up on a new base, and made the object of a Service of Reconciliation. Here followeth one of the prayers from that Service:—

"O God, who dwelleth in the Holy place, and who, Thyself perfect in purity, didst of Thy loving-kindness fashion the earth pure at the first, and didst vouchsafe to cleanse and purify it by the shedding of Thine own Blood, when it had been defiled through the craft of Satan; we intreat Thy loving-kindness that Thou wouldst bless this font, which Thou didst aforetime will to be hallowed with Thy sanctifying, but which hath been since defiled, and wouldst cleanse it with Thy heavenly benediction, that whoso shall hereafter be baptised therein may receive remission of all their sins, grow in grace and holiness, and finally attain everlasting felicity, through Thy mercy, who livest and reignest with the Father and the Holy Ghost, ever one God world without end. Amen.—Let this font be blessed, hallowed, and dedicated anew, in the Name of the Father, of the Son, and of the Holy Ghost."

Two infants were baptised there and then, as if to test the efficacy of the Service. We read with pleasure that there is "much dissent" in the district.

"An Indignant Churchman" describes in the *Methodist Times* a service at St. Barnabas Church, Oxford. "When the three priests appeared it was obvious that we had seen no such gorgeous vestments before, rich green and gold almost entirely covering the under garments. The celebrant of the day was duly marked by a large cross on his back. . . . Their attitudes, their bowings and crossings, their marchings and counter-marchings, their obeisances and adorations, formed a pageant painful when viewed as genuine acts prompted by belief, but simply irritating and causing irritation when viewed in the light of the English Book of Common Prayer, the articles of the Church of England, and the history of the struggles by which that church obtained its independence of Rome. The boldest interpolations were introduced. Far from following the rubric, it is difficult to mention one point in which the rubric was followed. 'Fair white linen cloth' there was none, or none visible by the congregation. The Epistle and Gospel were delivered in a compound of sing-song, and the most lackadaisical modulation imaginable. One

priest after several evolutions placed himself as a lectern before the reader of the gospel. Of course, 'the Holy Gospel' was kissed, and a general spirit of worship for the service books was manifested. The very Nicene Creed was broken into three portions, during the singing of one of which, in direct contradiction to the rubric, priests, choir, and congregation knelt. But, as may be expected by those who know the ways of Rome, the climax was reached in the consecration prayer, which, delivered in almost unintelligible tones, was followed in various attitudes by the choir and congregation until, after abject adoration, the priest consecrated the bread, whereupon the church bell tolled out to announce the fact, and after further prostrations by all three priests, the same performance was gone through as regards the wine—the bell again tolled, the magical transformation was complete, clouds of incense rose, and profound devotion was manifested." At the end of all this five women communicated. No wonder the spectator found himself drawing comparisons between ourselves and "the heathen."

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Mr. Wade, Essex Hall, Essex-street, London, begs to acknowledge, with many thanks, the receipt for this Fund of £1 from "R. W.," per Mrs. W. C. Bowie, and £1 from Mr. Cogan Conway.

OUR CALENDAR.

SUNDAY, SEPTEMBER 1.

It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

LONDON.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. G. CARTER.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. PH. MOORE, B.A., of Carmarthen.
Croydon, Free Christian Church, Wellesley-road, 11 A.M. and 7 P.M.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. J. D. BURR.
Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M. and 7 P.M., Rev. J. M. COBBAN.
Morning: "Sowing and Reaping." Evening: "The Religion of Labour."
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. W. H. DRUMMOND, B.A.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. CLEMENT PIKE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. P. H. WICKSTEED, M.A.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. H. GOW, B.A.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Dr. MUMMERY.
Richmond, Unitarian Christian Church, Channing Hall, Friar's-lane, 11 and 7, Mr. W. LEE.
Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M.
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. T. HARLEY.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BILLINGSHURST, 11 A.M. and 6.30 P.M., Rev. R. B. BLACKBURN.
BLACKPOOL, Dickson-road, 10.45 A.M. and 6.30 P.M., Rev. A. B. CAMM.
BOURNEMOUTH, Conservative Club Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCE, B.D.
BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M. and 7 P.M., Rev. ALF. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. COWLEY SMITH.
CHATHAM, Unitarian Christian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. F. ALLEN.
CHELTENHAM, Bayshill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. IDEN PAYNE.
MANCHESTER, Platt Chapel, Rusholme, 11 A.M. and 6.30 P.M., Rev. CHAS. T. POYNTING, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. J. KIRK PIKE, of Chownbent.
TORQUAY, Free Christian Church, Banner-cross Hall, 11 A.M. and 6.30 P.M., Rev. R. S. CLARKE.
WHITBY, Flowergate Old Chapel (up a passage), 10.45 A.M. and 6.30 P.M., Rev. F. HAYDN WILLIAMS.

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MARRIAGES.

GARRICK—MATHIESON.—At the Unitarian Church, South St. Mungo-street, Glasgow, on the 22nd inst., by the Rev. W. L. Walker, Glasgow, assisted by the Rev. Alex. Webster, Aberdeen, Thomas Scott Garrick, to Aggie Spiers, second daughter of Mr. George Mathieson, all of Glasgow.

HORROCKS—CHARNLEY.—On the 22nd inst., at the Pendleton Unitarian Free Church, by the Rev. John McDowell, William Arthur, son of the late William Horrocks, of Salford, to Emma (Emmie), eldest daughter of the late Robert Charnley, of Pendleton.

DEATH.

WOOD.—On Sunday, 25th of August, Sara Wood, of The Limes, Barnes, London, S.W., in her 83rd year.

BESSELL'S GREEN, SEVENOAKS

RE-OPENING SERVICES will be held on SUNDAY, Sept. 8th, when the Rev. J. C. WOODS, late of Adelaide, Australia, will be the preacher for the day. It is hoped that many friends from London will attend. Tickets on S.E.R. by Sunday morning trains, 1s. 8d. for the double journey.

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- 3.—Lessons for Sunday Classes. By AGNES BARTRAM.
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